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ROYAL COMMISSION

ON THE

NORTHERN ENVIRONMENT



Hearing held at the James Bay Education
Centre, Moosonee, Ontario, on February
1st, 1978, on commencing at 2:30 p.m.

Thomas F. Conlin,
Official Reporter.


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- - -

BEFORE:

Mr. Justice E.P. Hartt - Commissioner.

APPEARANCES:

John I. Laskin, Esq. - Counsel to the Commission.

---On commencing at 2:30 p.m.

MR. LASKIN: Ladies and gentlemen, I would like to welcome you to the meeting of the Royal Commission on the Northern Environment here in Moosonee, and I would like to call on Chief Andrew Rickard of Grand Council Treaty No.9, who is going to introduce some opening ceremonies. Chief Rickard.

CHIEF RICKARD: (In Indian).

I would like to open with a prayer first by one of our Elders, James Wesley.

(Prayer)

CHIEF RICKARD: I would like to ask the drummers to drum a welcome song for you.

(Welcome song by drummers)

CHIEF ANDREW RICKARD

Before I start, Mr. Commissioner, I was just expressing the position that the only regret that I have in our presentations is that we are not able to understand our first language. By virtue of that understanding or appreciation I think we can look back and see how much difficulty our people have to go through when their first dialogue in a language that they could not possibly understand, which was foreign to them. The last few months our people, from our youngest people, our Chiefs and Counsels, our Elders, have had extensive discussions about yesterdays, exhaustive planning for what is happening today and what we hope to achieve for tomorrow for our future generations. And recognizing and appreciating the lack of understanding or a common language that we have I am quite prepared to

address you in English so that you may understand what it is they are concerned with. You have an opportunity for our Elders and Chiefs and Counsels and our young people to make their wishes known all day tomorrow and we welcome that opportunity.

10 I would like to now make a presentation to you from our organization as sort of an overview to touch on some events that we have said and hopefully indicate as to some of the directions we will be moving on.

20 "Mr. Commissioner, welcome to the homeland of the James Bay Cree. When we, the Nishnawbe-Aski of Treaty #9 appeared before you in Sioux Lookout, on November 7th, 1977, we spent considerable time discussing the procedures and the possible role of the Royal Commission on the Northern Environment.

30 "We do not intend today to make any specific technical recommendations, nor to provide you with a detailed blueprint of the future of Northern Ontario. You will see that blueprint develop its shape from the people, as you travel across our magnificent land. Scientific documents, and concrete plans for our programs of local government, will be forthcoming during the main process of the
40 Commission's hearings.

"It would be a serious oversight on our part, if we did not take this opportunity to share with you our feelings about the most important element in your Inquiry, the human element. Your staff have been given detailed

"research papers on the pros and cons of economic development in our North. Surely, Mr. Commissioner, your Inquiry must be much more than just an investigation into such isolated areas as economic, community development and environmental protection. The human element is the key to the future of the North. It inter-relates all aspects of any society, and without this key a realistic long-term blueprint for comprehensive management is impossible. It is the danger of omitting this human element that makes the actual process of your Inquiry more important, or at least as important, as the final report you make to the Ontario Government. Your Commission, Mr. Justice Hartt, to ensure this vital element, must have an all encompassing role. We hope the Commission will be responsible to all the peoples of Northern Ontario, and if necessary, capable of making a stand. On this role will depend the very quality of human life in our land for generations to come.

"As a major part of that human element, we ask that you never, even for a moment, lose sight of our people, the Nishnawbe-Aski, and of our total relationship with our land. We are a people, unique, vibrant and very much alive. Ignorance of our culture throughout Canadian history amounts to a kind of criminal negligence against humanity. We have made a tremendous contribution to the history of our country. Indeed, your infant colony would never have

"survived economically without the skills, kindness and generosity of our ancestors. This past contribution is only the beginning of what we can offer the rich cultural mosaic that exists in Canada. Many of your people are 'returning to the land.' In this, and as a result of our struggle as a people to control our own destiny, we can offer many philosophical and concrete values. We know from our ancient heritage and our tragic encounter with yourselves, that we have acquired much wisdom regarding the quality of life. Is this wisdom always to be ignored, because supposedly we have not contributed to the general society of Canada? It is true that we have contributed little to the pollution of the water, to the destruction of the forests, to the depletion of the wildlife and to the divisions between people. Whether your people understand it or not, the whole fabric of Canadian society, as reflected in your literature and arts, is inter-related with the land, our land, that we have understood and lived with for many centuries. With control of the decision-making processes affecting our lives, we know that we can contribute positively to all areas of Euro-Canadian life.

"Mr. Commissioner, you might well wonder how we can insist on the right to determine our own kind of government within the Canadian Nation. We believe that it is

"only by achieving total self-determination that we can effectively and rightfully participate in the Canadian mosaic.

10 "It is ludicrous to suggest that our lives can be separated into neat cultural, historical, social, economic, political, environmental and spiritual compartments, each divorced from the other. The growth of cultural understanding and diversity within Canada requires an acceptance of all the aspects of a people's culture. Accepting only those parts that fit comfortably, within 20 one's own cultural framework, is not true understanding and appreciation. Only through our own self-determination and our own self-respect can we present the values of our heritage to others.

30 "The general reaction to the Declaration of the Nishnawbe-Aski has been one of fear and resentment. Your people are ignorant of what our independent relationship will mean to themselves, and because of this ignorance there is much hostility. From statements that have been made thus far in your preliminary 40 hearings, it seems a great many people fear that in determining our own future, we would resist so-called 'development' despite the needs of others. For this reason they feel that the Nishanwbe-Aski are not to be trusted with power. Once again we will state, that we see nothing wrong with using our great

"natural resources for the betterment of all mankind. However, these resources must be developed for the greater good of the people, and not for the short-term benefit of a few multi-national corporations, at an impossible cost to all our future generations.

"This lack of trust on the part of the dominant society is always evident in colonial situations. The dependent people are only granted a measure of self-determination after the dominant society is sure the subjugated peoples are totally assimilated. To the discomfort of the general public, our people are still, despite endless tragedy, a long way from assimilation. Furthermore, we are finding the 'liberal bleeding-heart' interpretation of the Canadian Mosaic increasingly difficult to live with.

"Mr. Commissioner, our people want to reverse this colonial pattern used in dealing with the aboriginal people. We want to propose a serious alternative to either passive resignation or cultural genocide, neither of which is acceptable to us, nor in the best interests of the Canadian people. What we are calling for is a recognition of the existing reality, that Northern Ontario is a divided community with stark inequalities between the races. Equality can only be achieved and secured if our Nishnawbe-Aski are freed from this suppressive relationship, and guaranteed the right to develop as a free and responsible part of the

"larger society. Our people will no longer quietly accept attitudes which place us second, attitudes such as that of the Dryden District Chamber of Commerce, in particular, their statement that: 'Native rights will have to be dealt with fairly and justly in the context of future development'. (1) On the contrary, future development must be judged within the context of aboriginal rights. Moreover, we require a firm power base of legislation, from which we can insist on the recognition and acceptance of our special status as a people with aboriginal rights. This recognition will facilitate the coming together of our various societies, in the spirit of equality. It will eliminate racist and dependent relationships.

"With a strong Nishnawbe-Aski power base in our North, there would exist a real possibility of recovering power from Toronto for all Northern peoples. Our people, with their special status, have a unique right to self-determination. It is a tragic irony that our people, who suffer from the colonialistic attitude of the Canadian state are witnesses to the helplessness of our Northern neighbours who are under the thumb of the south. Unfortunately, it seems to take a great deal of tragedy, as our people know too well, to wipe out the subjugated people's illusions about the intentions of the dominant.

(1) See Appendix

"The very real need for Northern independence is exemplified by the way that the areas of social services and natural resources are manipulated in the 'South'.

"The social services field surely deals the most closely with the fundamental issues of each society that it represents. In the various submissions presented to your Commission it became evident that there is a pressing need for a reassessment of the decision-making processes in the field of Northern social services.

(2) We have all heard the presentations on: inadequate education facilities, irrelevant curriculums, a lack of senior citizen accommodations, few recreation units, and of the very tragic situation of many of our Northern children. We agree with the general theme of these submissions, that more 'South' devised services are not as necessary as actually attacking the roots of the Northern issues. We know that many of our present tragedies have evolved from the disintegration of our traditional way of life. How can your people possibly understand what we need in social services, when they do not, as yet, understand our culture? The social services area of development is the most human, and we agree with Ms. Timpson's Sioux Lookout presentation, that it is 'mandatory that human services be considered before development, not after'. Notwithstanding, where our people are concerned, we insist on being involved in all

(2) See Appendix

"considerations.

"On studying the presentations that have been made to your Inquiry we found that over half of the reports were against totally uncontrolled development. (3) It seems that many share our intense feelings of concern about what has happened, and what still can happen to our sacred land. What is alarming is the number of papers put forward that advocate a compromise regarding the exploitation of our natural resources. (4) These groups wish to proceed with the presently proposed projects under the existing Environmental Assessment Act of 1975, and leave the decisions of your Commission only for future developments. It only takes a glance at such presentations as those of the AMOG, and the Ontario Federation of Anglers and Hunters Inc., to see examples of past and existing land abuses. We do not know how any group of people can be so short-sighted as to advocate any non-renewable, one-industry ventures such as Onakawana, which has a projected life-span of approximately forty years under ideal economic conditions. These groups are so very desperate for employment that they feel that 'band-aid' solutions are necessary. There is enough evidence on hand to prove that the 'boom and bust' cycle will simply continue from such projects, and that more than likely there will be great environmental damage. In Onakawana Development Limited's own words:

Environmentally, the area is remote

(3), (4) See Appendix

" and little is known on the forest, soil and wildlife resources. It is believed that on-going progressive drainage and reclamation work would enhance the area. (5)

How the Onakawana people can 'believe' anything about an area that is obviously 'remote' and of which 'little is known' to them, is amazing. However, we do know our land, and we know it could easily be destroyed by the practice of such ill-planned development. We, Mr. Commissioner, and those who feel as we do, need time during your Inquiry to document our knowledge. It was noted by the Newsletter, North Of The 50, that even the Ministry of Natural Resources, the licensing agent for the project like Onakawana, has admitted in its Ear Falls presentation that there are 'unavoidable conflicts between certain policies relating, for example, to the wish to protect natural resources while at the same time wishing to develop resources'. (6) Such contradictions are even more evident on page 5 of the Ministry of Natural Resources' November 1, 1977, submission to your Inquiry. The Ministry indicated that it is working on the solutions for these conflicts. Meanwhile, all our future generations are being ignored, as risky development proceeds unchecked by all but the present dubious Environment Assessment Act. The Ministry of Natural Resources has further stated, that since 'the Environment Act has not been in effect long enough to

(5), (6) See Appendix

"adequately assess its performance ... the Commission may have difficulty in determining any possible inadequacies of the Act ...'. (7) Our people know that the Act is inadequate. This Act does not provide for the policing of large scale developments, nor for the fragility of our Northern environment. We are supported by certain submissions that question the degree of protection that the Act ensures. (8) This degree is very important in light of the Ministry's actual capacity to ensure the enforcement of this Act.

"Mr. Commissioner, in order to save our land from further abuse, to document our knowledge, and to really look into the standards and application of the Environmental Assessment Act, within world-wide practices and the latest technology of man; we request again, that you strongly recommend to the Ontario Provincial Government that it hold a moratorium on all proposed development for at least the life span of your Commission. Your records of the preliminary presentations of numerous associations, and individuals will demonstrate their support for our position to varying degrees. Without such a moratorium the Ontario Government will be demonstrating that your Commission is only intended to be another political manoeuvre."

And if I may sidestep here for a moment, Mr. Commissioner, from the political aspect of this whole process we understand that the Ontario Government has accelerated a

(7), (8) See Appendix

request to sign all kinds of agreements for explorations, to go ahead and make announcements of Onakawana development and other projects of that nature. Another example of consultations, the simple servants, or rather, the civil servants of MNR wanted to meet with some of our people to supposedly inform them as to the direction they are moving. When you get back to Toronto that will be misinterpreted as consultation. There was no such consultation within the context of the meaning of the word as far as our people are concerned. So there hasn't been any dialogue with respect to any discussion as to what would happen in relation to the future development of Onakawana or any other explorations as far as our people giving consent is concerned. I would like to put it on record that that has been a one-sided situation from the Government side to us.

"Our people realize that a moratorium could hurt the economy of the Northern Euro-Canadian communities, but the damage would only be short term, as compared to your society's long history of economic mistakes. We hope, that with a carefully planned comprehensive development scheme, which recognizes our prior treaty and aboriginal rights, that we can end this very real threat to our environment, and the perpetual 'boom and bust' cycle of the North.

"The Environmental Assessment Act only provides for a southern industrial and urban society; it was not drafted with the fragile environment of our North in mind. Most important, it was developed without the input of our

"people, the majority of the inhabitants north of the 50th parallel. The Act contains no recognition of our culture, our economic style, nor the very real conceptual differences that exist between our society and your industrial society.

"All human concerns aside, the very mechanism of the Act is flawed, rendering its function futile. Neither the Act, nor the environmental regulations, contain any criteria upon which the Environmental Assessment Board may make a decision. The Board is left to its own devices to decide what impact is significant, if any. Even if the Board should find a significant impact, that aspect of the environment suffering the impact may be sacrificed under the loose terminology of the Act. The definition of the 'environmental assessment' found in Section 5 (3) of the Act appears very wide in scope:

"An environmental assessment submitted to the Minister pursuant to Subsection 1 shall consist of:

- (a) a description of the purpose of the undertaking;
- (b) a description of and a statement of the rationale for,
 - (i) the undertaking
 - (ii) the alternative methods of carrying out the undertaking, and
 - (iii) the alternatives to the undertaking;

- "(c) a description of,
- (i) the environment that will be affected or that might reasonably be expected to be affected, directly or indirectly,
 - (ii) the effects that will be caused or that might reasonably be expected to be caused to the environment, and
 - (iii) the actions necessary or that may reasonably be expected to be necessary to prevent, change, mitigate or remedy the effects upon or the effects that might reasonably be expected upon the environment,

by the undertaking, the alternative methods of carrying out the undertaking and the alternatives to the undertaking; and,

- (d) an evaluation of the advantages and disadvantages to the environment of the undertaking, the alternative methods of carrying out the undertaking and the alternatives to the undertaking. (1975, c.69, s.5.)"

What does that mean?

"To return to human concerns, the Act does not provide funding for those who may wish to participate in the environmental hearings. Many groups, and indeed, our own people do not have the money for a lengthy interaction, nor to hire available but costly expertise. Mr.

"David Estrin, a lawyer specializing in environmental law comments on this dilemma; he states:

'If funding is available, then public participation which has often been strident and poorly informed, can begin to use information in an intelligent, and sophisticated way, and to deal with both public and private agencies on a level of technical and professional equality. In the absence of such funding the public would in many cases be better off without the hearing. At least it would not be misled into the believing that the 'public interest' was being considered in what realistically is now a proponent-oriented hearing process.'

(9)

"To make matters worse, the Environment Assessment Act has been structured in a very confusing way; it is also so loose that some projects with environmental hazards are not actually covered. Another dimension to this confusion is the difficulty of determining which Act should be applied - the Environmental Assessment Act or the Environmental Protection Act. Even David Caverly, Chairman of the Environmental Assessment Board recognizes the confusion over environmental legislation in Ontario. To quote from an article in the Globe & Mail on November 30th, 1977:

'The Ontario Government must make up

(9) See Appendix

"its mind about the extent to which projects with possible environmental hazards will be scrutinized at public hearings, says the civil servant responsible for the hearings. David Caverly, Chairman of the Environmental Assessment Board, suggested in an interview that 'grey areas' in legislation are at least partly responsible for public anger and suspicion over hearings on a proposal for an industrial-waste disposal plant near the Lake Erie village of Nanticoke.

'I don't want problems like Nanticoke,' Mr. Caverly said. 'I need a clear mandate so there is no question concerning the role of the Board.'

"There is something very wrong, Mr. Commissioner, when even the Chairman of the Environmental Assessment Board is asking for a 'clear mandate'.

"As we intend to make a technical, and truly documented submission regarding the environmental assessment issue, during the main process of your Inquiry, we will close now with a quotation. The Science Council of Canada in Northward Looking: A Strategy and a Science Policy for Northern Development (Report No.26, August 1977) supports our position on the question of environmental assessment. The Council's review of six projects in the North has shown that:

- "1. There has been a tendency for the interests of the major actors (i.e., government and industry) to over ride the interests of the other actors.
2. Northern residents have tended to be excluded from the assessment system.
3. Environmental issues have tended to be addressed only after the project was agreed upon.
4. Social issues have been narrowly defined, often in terms of job opportunities in a wage economy.
5. Economic issues have been paramount, but the traditional price system and relatively short timeframe of these issues have sometimes conflicted with long term national benefits. This reflects the fact that economic considerations, notably the cost of money, often impel major actors to take actions before an adequate data base can be developed. Timing the assessment process, so that the pacing of the constituent elements of northern development is orderly, is therefore critically important.

The Science Council believes that the assessment process for northern projects is an important component of northern policy. Science and technology should play an important role in these assessments. Some general principles apply for such assessments:

- "1. All affected parties must have the opportunity to participate fully in the assessment, that is, the process must be balanced. (Emphasis in original).
2. Assessments must be timed so that they take place before the decision to proceed is taken. (There is still the very important task of implementation and monitoring. The same criterion of balanced participation also applies here).
3. Assessments must be conducted in the context of other related projects. A single proposal, for instance, may have a relatively minor effect. However, if it is just one of many, the cumulative effect may be much greater.
4. Assessments must have broad terms of reference. It is not enough, for instance, merely to consider whether there will be environmental effects. Each affected party must be able to determine in what ways the project may affect its interests and how, if modified, the project might have less harmful or more beneficial impact.
5. Government is responsible for ensuring that affected parties have adequate opportunity to make their needs known, that no projects are undertaken which do not meet basic economic and environmental standards and that, from a long term point of view, the most desirable rate of non-renewable resource depletion is determined. This

" requires a capacity for independent data gathering and the independent assessment and evaluation of data belonging to others.

6. There must, as a general principle, be open access to information. While there are occasionally good reasons for keeping some data or plans confidential, too often this is done routinely.
7. There must be independent bodies to identify areas in need of technology assessment, as well as independent bodies to conduct the assessments. And finally,
8. Where unREFERRED scientific work supports a project proposal there must be opportunities for a credible validating procedure. The adversary approach is useful in this context, as was demonstrated at the hearings of the National Energy Board and the Mackenzie Valley Pipeline. The competing applications of Foothills and Canadian Arctic Gas incidentally produced a much more thorough examination of the pipeline proposal than if there had been only one application.

"We look forward to exploring with you over the course of your Commission a new environmental protection regime, one which safeguards our land, our economy, and guarantees our participation in all projects affecting our people, the Nishnawbe-Aski.

10 "We know that our basic economy has been so eroded by the dominant society, with nothing serious offered to replace it, that right now we have little to contribute to the economy of Northern Ontario. We have become largely dependent on your society, not because we wished it, but because all the power to make decisions affecting our lives has been taken over by your people. Let us explain.

20 "Wild rice harvesting is one important aspect of the traditional economy of our people in the western regions of Treaty #9. Now that this food is appreciated by your people, the Ontario Government intends to allow anyone a licence to harvest wild rice. So much for the insistence of the Ministry of Natural Resources that it caters to local areas first. (10) You must understand, Mr. Justice Hartt, that wild rice harvesting is not just a part of our economy, it is also part of our spiritual and cultural life. The customs surrounding this harvest are as sacred and symbolic to us as is the breaking of bread in the Christian churches.

40 "Hunting and trapping have always been the mainstays of our economy, and are still indivisibly inter-related with our sense of being. However, your society has buried us in regulations, registered traplines, and licences issued to outsiders.

"You see, Mr. Commissioner, that not only has our economy been manipulated to a

(10) See Appendix

10 "point of near annihilation, but these regula-
tions have constituted an actual attack on
our cultural well-being, at the level of our
most fundamental values. There is no word
in our language for economy, because what we
do is part of the wholeness of our life,
in relation to the overall environment.

20 "No matter how diminished our system
of economy is now, enough of it remains, if
not physically, at least philosophically, to
revitalize our system in modern terms. This
will accommodate both our beliefs, and our
need for economic survival within your larger
society. No one can do this for us. Your
society does not understand our relationship
with the environment, as witnessed by the
failure of these past projects that were
imposed upon us. Only we are able to plan
and implement economic strategies that will
30 fulfil our needs.

40 "Mr. Commissioner, you have already
heard from many people who resist any change
in the status quo. A classic example of
this is the Honourable Rene Brunelle's pre-
sentation to your Commission in Timmins on
December 21st, 1977. This statement was
understood to be the official position of the
Ontario Cabinet, pertaining to Ontario's
Native Affairs Policy. The overtones of the
statement are very clear to us:

1. It is a theory that the Ontario

" Government does not recognize the Nishnawbe-Aski Declaration. It does not even recognize the Cree-Ojibway People as Northern Ontario residents.

2. The Ontario Government does not have a Native Affairs Policy. In fact, practically all the social service programs affecting status Indians, supposedly sponsored by Ontario, are paid for eventually by the Federal Government.

3. Many of our people throughout Ontario are paying various taxes from which few significant returns, if any, are coming back to our people.

4. The Ontario Government is hiding behind the 'constitutional conflict syndrome', to escape from funding of viable socio-economic development programs. (11)

"The Premier of Ontario has been ill-advised in allowing the innocent, our friend, Mr. Brunelle to make such a ludicrous policy statement. The policy advisory staff of the resources field need to be people who are well versed in the current Northern issues."

In other words some antique furniture I would insist it should be replaced by much modern means of expertise that is badly required in the better policy development of natural resources, etc.

"Our way, which we believe is a large

(11) See Appendix

10 "part of the answer to the future of mankind
in North America, does not reject as such,
a technological society or economic develop-
ment. It simply asserts that our wisdom is
the most valid in planning, regulating and
implementing any form of land development.
Twentieth century technology used within the
confines of our value system which honours
human life, the balance of nature, guards
the land and treasures its roots, will
guarantee our survival and yours. As
20 custodians, in perpetuity of this land, we,
the Nishnawbe-Aski insist that we play a
major role in all the decision-making pro-
cesses regarding our life, the land.

30 "Mr. Commissioner, your Inquiry is
crucial, as it provides a unique opportunity
for our people to make public our position.
However, we hesitate to completely trust the
motives of the government which established
your Inquiry. We have already seen how
cleverly the Federal government sidestepped
the findings of the Berger Commission. Our
trust must unfortunately be tempered by the
harsh reality of past government performances.

40 "Mr. Commissioner, you are a major
hope for us, but you are not our only hope.
To say that you are our last hope is to
accept the theory that only through the
actions of the dominant society can we achieve
any future for ourselves. This is not true.

"We know that we, the Nishnawbe-Aski, must define and guarantee our own future.

10 "On July 6, 1977 and on July 11, 1977, respectively, we declared to the Canadian Public, through the Ontario Premier and Cabinet, and the Deputy Prime Minister and the Federal Cabinet, our right to determine our own future. Some people thought that our Declaration was a new idea to us, or something we had copied. These are misconceptions. We were simply stating what is an ancient truth for us, that we have never surrendered our land, nor our right to govern ourselves. Our move toward self-determination, in which your Inquiry plays a part, has begun. We are here today acting on our collective decision as a people.

20 "In this presentation we have stated, once again, a very few of the contradictions and false assumptions that exist between the Federal and Ontario Governments and all the peoples of the North, and in particular, our people. It is unfortunate but true, that this growing list of problems, contradictions and injustices will continue to be extended by the forthcoming presentations of my colleagues.

30 "This Commission has given our people the opportunity to voice our needs. However, this is only the initial step; the Inquiry must be allowed to fulfil its mandate and responsibility.

40 "Thank you, Mr. Commissioner, we will

"be presenting a brief summary of our Nishnawbe-
Aski recommendations on the last day of this
hearing.

"Once again we welcome you to our
homeland, and we encourage you and welcome you
to please enjoy your stay."

Thanks very much.

THE COMMISSIONER: Thank you very much, Chief
Rickard. I very much appreciate your kind and generous
welcome and also greatly appreciate the work and thought that
has gone into the words that you have given us today and I
thank you very much and your Chiefs for that and look forward
to hearing you tomorrow.

MR. LASKIN: Thank you, Chief Rickard, and I
will for the record file a copy of your written brief with
us, Exhibit 297.

---EXHIBIT NO.297:

Submission of Chief A. Rickard,
Grand Council Treaty #9.

MR. LASKIN: Our next speaker ladies and
gentlemen is Mr. Ray Cool, who is the Chairman of the Moosonee
Development Area Board. Mr. Cool.

RAY COOL

Mr. Hartt, first of all, if I may introduce
a member of our Board, Mr. Joel Linklater; he will sit by
here and give me some comfort here.

"Mr. Justice Hartt:

"The Moosonee Development Area Board

"would like to thank you for the opportunity to appear before you to express our views and concerns about the issues involved in the developing of Northern Ontario and more specifically the community of Moosonee.

10 "This verbal presentation on behalf of the Moosonee Development Area Board is here submitted by myself, Chairman Ray Cool. It is condensed and just fringes on the peaks of the vast mandate before you, Mr. Commissioner. More detailed information or clarification on
20 any of our views would be gratefully discussed or in written form forwarded to you upon request.

30 "The Moosonee Development Area Board is an elected group from within the community of Moosonee representing between 13 and 1400 people. The names of the elected group are submitted to the Province for appointment and thus giving this Board the powers similar to a Township or Municipality. The results of our voting indicate the interest of our total community. Appendix 'A' includes legal structure of our Board background, history and information and also voting statistics.

40 "Our brief is formulated after considerable interviewing and discussion with persons throughout our community and unanimous consensus of our Board.

"All who work and live in Moosonee are deeply concerned with our natural environment

"and most certainly the social, economic and cultural conditions of our community, also the area north of the 50th and for that matter all of Canada.

10 "The effects of major enterprises upon our natural environment must be safeguarded by every means possible. Guarantees as to land reclamation, non-pollution measures, resource eradication with no reserve of funds or employment afterwards, should be resolved. All these measures must be legally assured before the 'sod is turned' on any major project. 20 In this day and age with all scientific knowledge that is available to us, surely we can prevent the destruction of our land and protect life and its habitat. With the capabilities of our legal mind we certainly can assure commitments and enforce them.

30 "Social problems are always present, in some aspects highly compounded by large development projects. However, there are social improvements that come with development which usually offset the bad, at least on a long term if not immediately.

40 "For our community we see multiple social improvements which can be derived from development.

"The unemployment rate is extremely high, the economic status therefore very low, so we must procure a good solid work base. However, we do not want meaningless jobs

10 "created just to offset welfare to some degree. We want good continued creative employment that gives pride and feeling of accomplishment to everyone. This we feel comes with development. So we must insist that good, sound projects be encouraged without delay in order to derive immediate necessary employment. We must also formulate economic policies as soon as possible for future development.

20 "Moosonee is vitally interested in progressing, but with an element of social stability. In participating in larger projects, it would be our wish to start by limiting local involvement to the employment of local residents and then if there was a demand for accommodating more workers in the community that the build up take place on a gradual basis. It is conceivable that the build up could come in from Upper James Bay coastal communities.

30 "As an example the Onakawana development approximately 65 miles south of us offers good employment potential. We could commence preparing ourselves if we could have a good positive indication that it is approved by all and going ahead. A road from Moosonee would be ideal in creating immediate employment, and better still provide means of access for our workers. Appendix B, we have a copy on a report on a road between Ontario highway system and Moosonee.

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10 "We would be naive to assume that the North, Moosonee more specifically, would benefit the most of such projects as Onakawana. Only limited employment would come our way, but we are under estimated by most as to our resources and capabilities when it comes to adapting to new and different challenges. Given even ground we can compete well with any. We may have to learn new skills and improve on some.

20 "Our cultural background is one well worthy of preserving. We must endeavour to do so by all means. A cultural centre would provide the means of displaying, confirming and maintaining the heritage of all residents. This would instil continued pride and perhaps increase it.

30 "As alternate uses for our environment, tourism brings out many possibilities. We have good related history such as the fur trades, the tidal effects of James Bay and its salt waters, our waterfowl and down to just plain fresh air. These are a few of our resources that we have to offer to our visitors. We should encourage and develop tourism to the fullest. Appendix 'C' which consists of remarks given at the inaugural meeting of the Moosonee Development Area Board and at the James Bay Frontier Association conference outlines details on this subject.

40 "North of the 50th. We have considerable quantities of merchantable timber which could be utilized. We strongly advocate that this timber not be harvested in care free ways

"but on a reasonable sustained yield basis. Another further desire would be to train and encourage persons in our area to take advantage of the opportunities offered in the timber industry.

10 "To suggest ways and means of assessing, and deciding on environmental aspects of major enterprises, we feel that each project must be related with the area and people living in that immediate area.

20 "There is too much said and done by persons not fully and realistically aware of what is truly happening in the northern areas concerned. It is difficult to know how people feel and what they want unless considerable time is spent with them away from political, metropolitan and other such pressures. The people who live in the area concerned best know the area and what the people require.

30 "Large groups or individuals that claim to have the voice of those who live in the north often reflect their own wishes or implanted ideas of others, rather than those of the individuals themselves who live in northern communities. Therefore what we are saying is to have respect for the opinion for those living in small communities such as Moosonee^{it} is very important. Sometimes backward sounding suggestions and improvements are low level and realistic, but very important to our survival. Each project or

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10 "development must be reviewed carefully and presented to the people living in the area in a fashion where all facts are clear and on the table. Claims of aboriginal rights should be settled. Our government should take strong measures to consummate a real effort in assessing these claims and together justly negotiate what rights are demanded.

20 "Our natural environment is always exposed to dangers - as a northern community we should take the responsibility and be given the solid backing for safeguarding it. Our social, economic and cultural environment is also vulnerable - we are in the best position to recognize threats in these areas and once again we would look for support or suggestions towards corrective measures we might propose. We as a community must however make sincere and concerted efforts to take the leadership in both the monitoring of all situations and in coming up with workable solutions to problems that may develop.

30 "In closing, sir, I would point out that this brief has been prepared by our Board and staff as we felt that our feeling could be more sincerely expressed, and also with the knowledge that our submission would not be prejudiced by our reluctance to obtain outside help which was offered by the Commission.

40 "May I, on behalf of this community and the Board wish you every success on your

"undertaking in the study of the northern environment."

THE COMMISSIONER: Thank you very much, Mr. Cool.

MR. LASKIN: Thanks, Mr. Cool. I would like to file a copy of your written brief in our record as Exhibit No.298.

---EXHIBIT NO.298: Submission of the Moosonee Development Area Board.

MR. LASKIN: Our next speaker ladies and gentlemen and it's a little out of order on the schedule is the Federal Member of Parliament from the riding of Timiskaming, Mr. Arnold Peters. Mr. Peters.

ARNOLD PETERS

Justice Hartt and members of the Commission, members of the 5th estate, ladies and gentlemen.

"Mr. Chairman:

"In establishing the terms of reference for your Commission, the Cabinet of the Ontario Legislature has given you a very extensive and onerous task. You are, I understand, to make recommendations based on the input of interested parties, that will result in a blueprint of Northern Development. This will guide the future of those peoples, resources and environment, those living and working in the vast area of our province lying north of the 50th parallel.

"In your meetings in both Northeastern and Northwestern Ontario, I am certain that you are aware of the responsibilities that you may not have anticipated in the context of industrial, urban Toronto.

10 "Many of those indigenous to the area are making representations to you in which they are, in fact, transferring to you the problems of their past and any hope for a future that will be suitable, acceptable and rewarding to them as people. You may well feel like the great white father representing Queen Victoria, 75 years ago. 20 Remember the promises and even the treaties sounded good to a friendly people, but the guile and the deceit of the various governments is evident before you in this area of Northern Ontario.

30 "Why we put so much hope and expectations on the shoulders of this or similar Commissions is surprising when we have all been victims of the same government throughout all Northern Ontario - but hope springs eternal, I guess.

40 "For me to indicate my philosophy for the last frontier of Ontario, I would call as my witness the towns of Cobalt, Gowganda, Matachewan, Latchford and hundreds more. Take Gowganda; for more than 60 years the town of Gowganda existed on the wages and the gallant efforts of the people who toiled in the silver mines of the area. The wages stayed and were

"used to develop the town, support the stores and the community. A few years ago, the last mine closed. Of course, the wealth of the ground had developed new industries, located new mines, provided for the future citizens of Gowganda and paid the pensions to those generations that retired after 20 to 30 years underground.

"Like Hell it did - There are new mines developed with the wealth of Gowganda - in Mexico, in Africa and Ireland, but none in the Gowganda area, no factories, nothing, no pensions, no jobs for the next generation, no nothing. Where are the jobs from the silver of Cobalt, Gowganda, Elk Lake, etc.? In the South - where else, along with the cream of our young people. Kirkland Lake, Timmins and their resource, gold, same story - the workers built and paid for the towns, educated the children who had to go South because no jobs were provided for their skill. Where did the cream go? Toronto and other southern cities. They prospered on the riches of our people and our resources. Now it's not with pride that many of our mining towns can claim welfare as their largest industry. It's true that towns like Timmins found new ore and all is boom again for a while, but the end is inevitable because we do not use the resource to finance the future. For the mining industry, it's jobs today and to Hell with tomorrow.

10 "What of Latchford and dozens of other
lumbering towns throughout the North? Twenty-
five years ago, Latchford had three large saw
mills and hundreds of employees. Cutting the
trees employed a thousand more. Today, the
trees are gone and so are the mills, but not
the towns. The people remain with no resource
that can provided employment.

20 "I've mentioned these two resources,
one renewable and one non-renewable. Under our
system both were non-renewable because planting
trees costs money as did providing for the
future of our communities.

30 "How different is the story in most
parts of Central Europe? There, the people were
not given the rich resources of Northern Ontario
and had to husband their resources to provide
for a continuous source of revenue for their
homes and their cities.

"Hindsight is easy but to learn a
lesson from it may not be easy, but it is with
a knowledge of the cost that occurs to people
when the one-industry town faces tomorrow as a
ghost town that I make this intervention.

40 "The Mid-Canada Corridor to the south
of Cochrane is rich beyond comparison to any
area I know. Look at the disaster that has
befallen its people. The young leave and go
south, not from any desire on their part to
leave their home, their family and communities
but to find employment - to use their talents

"and their education and to raise their families. Wherever they go they will be leaders, the favoured because they come from a selected people.

"To work in the mines 25 years ago, you had to have a perfect physique, weigh 150 pounds or more, be strong, trainable and have a perfect health examination - so Northerners are a selected people. Even so, we have not been able to change the system that geared to Corporate Wealth instead of people and their environment of the open spaces, clean air, water and an opportunity to be in harmony with their country.

"You are being asked to recommend a blueprint for development north of the 50th parallel. The area is not so rich - has a frontier population not looking for a new Toronto, but is an area large in extent but without well-known resources. The question of some is how soon can we exploit this area?"

And certainly if you read the paper and the presentation made in Cochrane I understand last night you will understand how quick to exploit those resources. The question of some is -

"They say we are not going to live forever and it can provide some jobs now - today, so why not? The other groups interested in the outcome of your deliberations include the native people. They are few in numbers and scattered about both in terms of where they live and also in what can be done to help their children progress in a way that

10 "they have not found possible. This must, they know, be with co-operation but not at the expense of the future environment they want which must be free from assimilation, have dignity and a knowledge and pride in the 'old ways of life', as their ancestors knew it.

20 "Now let us examine the known resources in Northeastern Ontario north of the 50th parallel. One of the resources is the Onakawana Lignite Deposit, this is a low grade coal or high grade peat; the question is - at what point can it be feasible?

30 "This was first recognized in the early 1700's when it appears to have been used as a substitute for coal in a forge. The area and the extent of the deposit was established in the 1800's as approximately 190 million tons covering many square miles. Eventually, the Timiskaming and Northern Ontario Railway passed through the deposit on its way to the port of Moosonee.

40 "Most Northern residents are aware of the several efforts to economically develop these wet lignite fields but no tangible results have occurred. With the shortage of energy occasioned by the price increases in crude oil, first by the OPEC countries and closely followed by the Seven Sisters (the multinational oil companies) other forms of energy became feasible and it certainly is time to look at lignite as a fuel source.

"Recently, promotion of the idea of

"strip mining of the raw lignite and developing electricity on the spot has been suggested. It appears that Ontario is considering giving this resource to a private company and Ontario Hydro because Southern Ontario needs it. Same old story. What a wonderful surprise if, instead, the government, on our behalf, developed the resource, produced electricity and electrified the Ontario Northland Railway from Moosonee to Toronto and then maybe the residents of the North could reduce drastically the cost of transportation on the most efficient and environmentally advanced railroad on the continent. Why not - it's our resource, it's our railroad, why not the Northern people get the primary benefit just this once, through reduced passenger and freight rates?

"There are several other potential mineral deposits that warrant looking at in the James Bay area. The area is very low in altitude, the highest point being less than 600 ft. The height of land north of Kirkland Lake is only 1,060 ft. in elevation. The elevation of the rivers is such that few major escarpments exist to create water power naturally. Any artificial developments will create great flood plains as has been the case on the Quebec projects at James Bay. What happens to the ecology and its environmental impact is very important and should be very carefully considered.

"The land in the Cochrane District lying north of the Canadian National Railway is, in the main, poorly drained but has a very large potential for cereal production with hay, vegetables and forages, crops, all possible. There is no reason to believe that the 80 or so days - frost-free climate of the Cochrane-Smooth Rock Falls-Kapuskasing area will soon be producing crops only made possible with the newly developing strains of cereal grains and early developing vegetables. Crops are now growing in the Little Clay Belt of Timiskaming that were not possible twenty years ago. Development in the agricultural field must be husbanded in a way that will make viable the full potential of the Great Clay Belt which, today, is the largest undeveloped area of agriculture potential in North America. Again, I urge that it is a planned development to get the best possible use from it.

"Today, Ontario has no sea ports and access to world trade depends on the St. Lawrence Seaway. Moosonee and the Ship Sands area are the only foreseeable salt water port potentials in Ontario. It may well be the only port in Ontario with access to world markets if Rene Levesque has his way and the state of Quebec blocks Ontario's use of the St. Lawrence Seaway through the role of high lock fees, etcetera, etcetera.

"Fifteen years ago, I first visited Moosonee and Moose Factory and went out to Ship Sands to observe for myself the feasibility of establishing a deep sea port on Ontario's northern boundary. To establish a port that would accommodate modern freighters at Moosonee would not be feasible. The tide is sometimes 10 ft. high and the river bottom shifts so extensively that the local freighter canoes, operated by experts sometimes fail to find the channel that existed only the day previously. I am told that with the constant shifting of the river channels, dredging would be unsuccessful and piling could not keep the channel open as the silt moves quite freely.

"At the point known as Ship Sands, I am informed it would be possible to dredge and establish a stable and a protected dock area that could handle reasonable sized freighters which would operate six or more months each year. With modern technology, ice breakers and compressed air to keep the docks free from ice, this appears to be suitable for winter berthings as well. Today, small ships carry supplies up and down both coasts of Hudson Bay and serve the needs of the local inhabitants as well as any other developments - military or industry that is required. Ships could visit the islands in both James Bay and Hudson Bay, all of which, I'm told, lie in the Northwest Territories.

"There are resources in this area, all undeveloped at the present. There are many types of fish, some game but mainly portions of the islands such as the Belchers which indicate there are large deposits of iron ore are likely matched by still larger deposits in the Bay itself and are the cause of the reddish colour of the waters in the area. We should consider the possibility of matching the iron ore with the coal and create a secondary industry. This would be an industrial development rather than exploitation of our resources for the south as usual without any future for our people and our communities.

"The possibilities of commercial fishing should be considered as well as the restocking of some of the lakes. North of the Canadian National Railway, there are limited areas of timber. Like all northern forests that reach the extent of the tree line, they are spotty and when the trees are harvested they will change the environment and probably the water table as well. It took a long time to produce trees suitable for pulp and centuries will go by before they can be replaced unless new strains more suitable to the environment can be produced.

"Your visit here today has undoubtedly convinced you of the uniqueness, the strange stark beauty of a new dimension in Ontario and that this last frontier is worth preserving. In the past decade, thousands of tourists have

10 "passed this way on the Polar Bear Express.
They came, they saw and they were conquered
by the vastness of the stark and silent land
and remember as they return to the contamina-
tion of the industrial waste lands that in
the North above the 50th parallel there still
are clean lakes, vast solitudes and friendly
people who can and hope to preserve their
proud traditions as did their forefathers.
The Ontario Northland Railway provides its
tourists with little beyond a glimpse of the
country and its people and yet they continue
20 to come. For the people of the region, they
lose little. The tourist industry is success-
ful from the Ontario Northland Railway's point
of view and hopefully, will be more beneficial
for the residents of the area and contribute
more for all concerned when the proposals of
the Board of Trade from Moosonee are imple-
30 mented.

40 "Hopefully, I have conveyed the hope
that much of your energy and best efforts
will be directed to the problem of the native
population. Most of the Indian communities
have not been afforded the benefits enjoyed by
the white population and surely the Commission
will agree that those who live here must share
in the wealth of our nation and yet it is just
as obvious they have not. I do not presume to
speak for the Indian population as I am sure
that they will and we heard them today join
the business communities in presenting their

"case clearly and with dignity. For me to say more on behalf of the residents would be presumptuous.

"Undoubtedly, there are and will be new and exciting resources in this area such as gold, etcetera, as it is developed but for now these are the known resources of the Ontario James Bay basin.

"It is my sincere hope that before the exploitation by outsiders of this undeveloped area, your Commission will cause governments and industry to pause and to consider as a total package the people, the resources and the potential for development of the area before any major decisions are made. It is a beautiful, fragile country and I believe has resources that can be husbanded to the advantage of all concerned.

"In closing, please let me say - there is no rush. We need jobs desperately throughout all Northern Ontario but don't make us squander the resources left to us in this undeveloped frontier. Surely it's not here only for an Alberta Company, for the Ontario Government in Toronto or others who have demonstrated to all of us in the North that they don't want any tomorrow. Certainly they don't want it for us. We are a selfish people - we want jobs, we want our share of the good life but surely we have made contributions to Ontario out of all proportion to our population and have not revolted

"in the destruction of our resources and surely we can demonstrate that there will be a tomorrow and a day after that too or we would not be trying to protect this last frontier for its people, some of whom have not yet arrived.

"Your Commission will carry the aspirations of many divergent views to your deliberations. You will not satisfy all and in the end the Government of the day may not implement them all or maybe even none. You will have fulfilled your mandate, however, if there is a bright and just tomorrow for the people north of the 50th parallel, where so many have no today and exist in a twilight, without hope."

I wish to thank you, Mr. Commissioner, for the opportunity of appearing before you and wish you well in your deliberations.

THE COMMISSIONER: Thank you very much, Mr. Peters, and thank you very much for coming here.

MR. LASKIN: Thank you, Mr. Peters, and I would like to file a copy of your written brief with us.

---EXHIBIT NO.299:

Submission of Arnold Peters,
Member of Parliament for
Timiskaming Riding.

MR. LASKIN: Our next scheduled presentation is by the Education Centre here and I believe it is going to be made by the Director, Mr. Ivor Jones. Mr. Jones.

Perhaps you could introduce your colleagues.

IVOR JONES

I would first like to welcome you to our building and we hope you enjoy your stay.

To my immediate left is Tom Kioki, a member of the Board of Governors; to my immediate right is Munroe Linklater, a member of the Board of Governors also the Chief of the Moose Band, and Mr. Gerry McAuley, the Chairman of the Board of Governors.

Before I begin I would like to remind the Commissioners that the submission that I am about to present is but a brief statement of some of the many chronic problems and concerns which confront those of us who reside in the James Bay lowlands. This submission which is sanctioned by the Board of Governors of the James Bay Education Centre is, as I have said, brief, having been prepared within the time and monetary constraints which were placed on us last Fall when the proposed hearing date was set for Moosonee was November 21st, 1977. Notwithstanding these restrictions we have attempted in this submission to focus your attention on specific issues and problems with which we submit you must concern yourselves when assessing the pros and cons of future development north of the 50th parallel. We trust that with sufficient time and resources economic development and its attendant impact on the character of the James Bay Lowlands and its peoples can be carefully and thoroughly investigated by this Commission to ensure that northern development will provide not only desired economic and social benefits but also will guarantee the protection of our environment.

"INTRODUCTION

"The Royal Commission on the Northern

"Environment was established to determine the effects on the environment, being not only the natural environment, but also 'the social, economic and cultural conditions that influence man and the life of man or a community', of major enterprises north of the 50th parallel of latitude. From a list of suggestive categories of such major enterprises, three or four have been concentrated on in this submission in relation to the Moosonee-Moose Factory area given the fact that no major commercial enterprise carries on operation in this area.

"The categories of resources which have therefore been discussed by the contributories from the communities of Moosonee and Moose Factory are tourism, recreation, transportation and communications.

"Before discussing these topics, it must be remembered that the purpose of this submission is to provide, as concisely as possible and within the time constraints imposed regarding the preparation of such a submission, a consensus from the Moosonee area as to the current problems faced by the residents of this community. Although we acknowledge that solutions are not simple, we have suggested a few. The views expressed in this submission are those of various residents of this area. It is hoped that with more time, a comprehensive review and study can be made of the developmental problems encountered in the past and anticipated in the future in development of the James Bay Lowlands.

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"We wish to point out to the Royal Commission at this time that overriding all of the considerations contained in this submission is the overwhelming problem of unemployment in the Moosonee-Moose Factory area. Statistics of the Department of Manpower indicate that of a 300-man labour force in Moose Factory, 1 in every 3, or 100 people, are unemployed. Moreover, it is estimated by local officials that for the combined communities of Moose Factory-Moosonee, having a total population of approximately 3,000 and a labour force of 600, the unemployment rate is no less than 60%. Clearly this is unacceptable and must have top priority when considering the need for and the effects of any future development of the James Bay Lowlands area.

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"Our people want to work but there is no work for them. Our people want the opportunity to administer their own affairs but there are barriers which exist because it appears to some that there is a lack of faith in our government to allow the native people to manage their own affairs. Our people want to be educated and trained but not in an education system which shows neither interest in nor respect for our native culture. Our Young must be taught to communicate with their elders, otherwise our heritage will be lost. Our Young want development but they do not want destruction of their homeland. Our wilderness must be preserved.

"TOURISM

"The major aspect of tourism in Moosonee is the Polar Bear Express. This train tour is operated by the Ontario Northland Railway from mid-June to mid-September each year. For the most part, the adventuresome who embark on this journey find it disappointing. Even the name of the trip is misleading. To make matters worse, we suffer distance decay; that is, the interest of the traveller decreases relative to the distance travelled.

"Most travellers are in Moosonee approximately 4½ hours before the train departs for the south. In such a short period of time very little can be accomplished in the way of helping 'Southerners' to explore the area and learn about the local Cree culture, assuming, of course, that is why they came in the first place. It is recognized by virtually everyone in Moosonee and Moose Factory that before tourists will want to remain overnight and explore the region that the native resources must be developed and made available to the consuming public. However, local input is crucial to the success of any such development.

"For example, a wildlife park or zoo set in its natural environment, would go a long way towards satisfying the expectations of many tourists who venture to Moosonee on the Polar Bear Express to see not only a moose but also a polar bear, although it should be noted that polar bears are not indigenous to the Moosonee-

10 "Moose Factory area and the Moose River is not
the Arctic Ocean. The development of nature
trails, parks for camping (a provincial park
currently exists on Charles Island: Tidewater
Provincial Park) and guided fishing trips
could tap this natural resource. Such activi-
ties could provide a source of employment for
local people. With an abundance of wide open
territory, there should be no problem with the
establishment of parks and trails. It is to
be hoped that such attractions would also
20 alleviate complaints often heard from tourists
to the effect that there is nothing to see or
do in Moosonee after a long ride on a train
which provokes comments regarding its lack of
cleanliness and poor service.

30 "As matters now stand, the native popu-
lation reaps little of the financial gain
generated by the tourist trade and hence have
little interest in accommodating the tourist.
The native peoples feel exploited as though they
themselves are on display.

40 "In an attempt to solve the problem of
an almost total lack of local involvement in
tourism, the James Bay Education Centre proposed
and attempted to establish a co-operative
organization of native peoples from around the
coast to encourage the making of handicrafts
and artifacts on a commercial rather than a
hobby scale. It was hoped that an attempt would
then be made to find markets for these products

"both locally and in the south.

"The Chiefs of Kashechewan and Attawapiskat were consulted in this regard and were very much in favour of such an organization. However, because the local entrepreneurs were negative in their response to this project and did not want a building such as the James Bay Education Centre which had been constructed with public money to encourage competition against them, the project died in its formative stages.

"It had been the intention of the James Bay Education Centre to not only assist in the organization of a native business group, but also to have programmes run at the Centre to teach small business management to those interested. Marketing techniques would have been discussed. The intent was self-help once given the opportunity. As I have already mentioned, the project died. The initiative is now all but gone. Development of commercial activity in the James Bay Lowlands must be tailored to meet and overcome such problems otherwise it will never become a reality for the native peoples.

"As another attraction for tourists, not to mention the preservation of a dying culture, the collecting of Cree artifacts by the James Bay Education Centre and their effective display would help to explain to tourists the way of life of many of the resi-

"dents of the James Bay Lowlands area. Mutual understanding and respect must be encouraged. Although there is an artifact collection being assembled by Treaty No.9 in Timmins, it must be remembered that for our people Timmins is \$86.00 away by air.

"At present, the James Bay Education Centre is hoping to establish an Interpretive Centre in the main foyer of its building. The purpose of this Interpretive Centre will be to display artifacts, maps, photographs and other items that are part of living in the James Bay Lowlands, such as furs, skins, clothing, utensils, weapons and horns. It is hoped that with the development of an Interpretive Centre, people will have an opportunity to watch as utensils are made, skins are tanned and canoes are built by native peoples. Many local organizations support this Centre not because it would provide an attraction for tourists, but because it would allow the native peoples of the James Bay Lowlands to regain pride in their culture which is slowly dying.

"The funding for such an Interpretive Centre is presenting a problem. Although it had been indicated to officials at the James Bay Education Centre that funds would be made available through the museum grant programme administered by the Heritage Administration Branch of the Ministry of Culture and Recreation, such is not the case. We have been

10 "advised that special dispensation is required from the Minister. Accordingly, the Honourable Robert Welch, Q.C., Minister of Culture and Recreation, has been requested to provide a grant of \$6,500.00 to initiate this programme. We are anxiously awaiting his reply at this time and still are five months later.

20 "To promote these programmes would provide an opportunity for all people to understand the culture, traditions, the way of life of the northern native peoples and hopefully the social ramifications of development of the area could then be minimized. However, in order for the development of tourism to benefit this area, local input and involvement must be sought.

30 "RECREATION

"As a geographical area is developed, recreation and facilities must also be developed to provide activities and interests for those involved and their families and friends. At present, very little in the way of sport recreational facilities is readily available to the residents of Moosonee.

40 "For example, on the Canadian Forces Base, which has been closed for approximately 2 years now, there is a small enclosed arena and swimming pool. The arena is badly in need of repair. The size of the ice surface makes it suitable for children only. Being located

"1½ miles from town, transportation is a problem for many of the residents since we have no public transportation in Moosonee.

"To remedy this situation, the people of Moosonee have commenced a fund raising drive for the purpose of erecting an arena and curling club in town with an artificial ice surface. The estimated cost of such a facility is approximately \$900,000.00. The Government of Ontario had indicated a financial interest in this proposed arena. However, it will still be necessary for a private fund raising drive to generate approximately \$400,000.00 in donations if ever this arena is to be built. For Moosonee and its residents this is an almost insurmountable task. Even assuming that such a facility could be built, it will be a strain on the meager tax base of the town to provide adequate maintenance for the arena.

"Moosonee receives approximately \$50,000.00 in taxes from its residents in each year. No taxes are received from Moose Factory since it is, as yet, unorganized territory in relation to Moosonee and does not form a part of the Moosonee Development Area Board. An additional sum of approximately \$285,000.00 is contributed annual by the province to the Moosonee Development Area Board. However, these sums of money are used to provide funding for all municipal services supplied during the year to the residents. Clearly then, if a new

"arena and curling facility is to become a reality for the residents of Moosonee an injection of capital from outside the area will be necessary.

"Gymnasium facilities are made available by the Moosonee Recreation Committee to the local residents at the James Bay Education Centre on Monday, Tuesday, Wednesday and Friday nights for a fee of 25 cents per person per night. The swimming pool located on the former Air Force Base is used all year round and is open to the public for 25 cents per use. The pool is small, the stated capacity is 40 people, but no plans are being made at present to provide a further facility.

"From an activity point of view there are two baseball diamonds but no tennis courts and no cinemas in Moosonee or Moose Factory. Night school courses are not being offered because of the current workload being handled by the teachers at the Moosonee High School. The residents of the area have indicated to the Board of Governors of the James Bay Education Centre an interest in evening instructional and interest courses. The Centre would like to satisfy these needs but no one is prepared to fund these courses. Although fees would be charged for each course, an 'insurance' fund is a necessity when establishing new programmes.

"Related to recreation is the absence of a youth drop-in centre in Moosonee. In the

"late 1960's the Roman Catholic Mission erected a structure to be used as a youth centre, containing a coffee shop and a common room. The occasional dance and movie were sponsored by the young people of the drop-in centre to raise funds to meet operating costs. However, in the early 1970's the centre was phased out and closed. It was converted into living quarters for students studying in Moosonee. Unfortunately, a replacement youth centre has not been established. This we believe in part accounts for the sharp increase in juvenile delinquency, in the past few years in Moosonee. In one month in mid-1976, 56 cases were on the docket for one Family Court session in Moosonee.

"Facilities and activities are needed for the current population. Our purpose in reviewing the current situation is to emphasize that, should development of any kind come to this area, the necessity for recreational facilities will become even more acute. This need must be met otherwise the already serious social problems may become insurmountable.

"Our young people are keenly interested in their future and the course of development of the James Bay Lowlands but they do not want to lose their heritage in culture. It is being lost today and the thought of commercial developments coming into the area concerns this age group. They do look forward to better roads, communications and standards of living as a result of

"possible development but they are concerned with the effect on their way of life and the environment of any commercial activity. Our youth must be accommodated in any plans for development of our area in the future.

10 "COMMUNICATIONS

"At present, there are 2 radio stations which can be received in Moosonee, C.B.C. and C.H.M.O.. C.H.M.O. is a voluntary radio station which was established on December 18th, 1975, by seven local individuals who formed a non-profit broadcasting corporation called the James Bay Broadcasting Corporation Incorporated for the purposes of operating a radio station in the area. After obtaining its broadcasting licence from the C.R.T.C., C.H.M.O. officially began broadcasting on February 26th, 1976.

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30 "Except for two individuals who are paid by this station, the disc jockeys of C.H.M.O. are volunteers. The salaries of the two paid disc jockeys are made possible through grants received from the Indian Secretariat Branch of the Ontario Ministry of Culture and Recreation. The radio station broadcasts from 7:00 a.m. to 12:00 midnight seven days a week with the two paid disc jockeys being on the air from 8:00 a.m. to 12:00 noon and from 12:00 noon to 4:00 p.m. At all other times, anybody with sufficient expertise to operate the broadcasting equipment is a potential disc jockey.

10 "The funding for the operation of this station comes from few sources. The James Bay Recreation Centre contributes \$2,000.00 a year toward general expenditures. The Centre also provides C.H.M.O. with rent-free premises and the use of broadcasting equipment which the Centre had purchased from the Canadian Armed Forces base when the Armed Forces Base in Moosonee closed. An additional \$25,000.00 worth of equipment has been purchased by C.H.M.O. through Wintario grants. Funds are also raised from Lions Club dances and youth dances at the local Anglican Church. Little money is generated from advertising mainly because of the lack of potential advertisers. Therefore, any funds raised through advertising are on a donation basis only.

30 "From a development of communications point of view, C.H.M.O. is currently anticipating the purchase of a 180-foot vertical broadcast tower and the possibility that the Red Cross will donate to the station a 1,000 watt transmitter. A 50 watt transmitter is currently in use. The acquisition of this new equipment would be a tremendous step forward for the local people since this radio station could then be received in the James Bay coastal communities as far north as Attawapiskat. A true feeling of community and understanding could be fostered through such a communication system and this we need.

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10 "As matters now stand, local news is slow to reach the native communities of Kashechewan, Fort Albany and Attawapiskat because it must travel by word of mouth. Needless to say, the isolation of these communities is no help to such communication. Physical remoteness leads to a feeling of isolation in all walks of life. Improved broadcasting facilities would go a long way in promoting a free exchange of information and ideas and therefore an understanding of events as they occur.

20 "It is hoped that in the future C.H.M.O. will be housed in its own building with a broadcasting station in Moose Factory as well as the current one in Moosonee. Although this may seem insignificant to many, such a facility would avoid the problems encountered by the volunteer disc jockeys from Moose Factory at freeze-up and break-up times on the Moose River. As you can appreciate, our natural environment plays a major role in our lives in this area.

30
40 "With regards to television, one station, C.F.C.L. T.V., a C.B.C. affiliate from Timmins, is available in the Moosonee-Moose Factory area. Although having just one or two television stations may not be uncommon in northern Ontario, the use of the Cree language in the James Bay Lowlands gives added emphasis to the argument in favour of establishing a community television station originating out of Moosonee. A community

10 "television station offering local programming tailored to local needs and local culture would be invaluable. Meetings of the Moosonee Development Area Board and educational-instructional programming could be offered to both inform and educate the local people in not only English but also in Cree.

"TRANSPORTATION

20 "One of the major areas of development which concerns the people of the Moosonee-Moose Factory area is the development of transportation. Studies have been conducted such as the Feasibility Study for a Moosonee Access Road conducted by the Ministry of Transportation and Communications and released on August 18th, 1975. The conclusion to construct a road north to Moosonee was not recommended at that time. Instead, the government initiated a review of the then-available information on potential resources to assist in the final section of an alignment for an access road.

30 "Differences of opinion are expressed daily by the citizens of Moosonee-Moose Factory as to the advisability of constructing a roadway to connect Moosonee with the rest of the Province. Many of the native Cree population are not enthusiastic about the building of the road. They feel that it would be the end of tranquility as it is known today in the Lowlands. They feel it would be the end of their beautiful and precious wilderness.

40

"On the other side of the coin, many people, including teachers, feel that the road would help to dispel a feeling of different-ness, of not belonging to the rest of Ontario, of isolation, of almost a fear of venturing beyond Moosonee because of the difficulty and expense of returning to visit family and friends. Such attitudes are common amongst school children in Moosonee. Educators feel that a road connecting Moosonee to the south would offer a potential for mobility which would do much to provide a basis for positive attitudinal change in Moosonee.

"A current concern directly related to the construction of a roadway to the south is the proposed development of Onakawana Lignite Coal by Onakawana Development Ltd. Such a development some 60 miles from Moosonee would in all probability require the construction of a 'commuter' service to Moosonee for those employed at the mining site. It was stated by Onakawana Development Ltd. in its submission to The Ontario Royal Commission on Electric Power Planning in November of 1976 that 'the development of a coal mine and power plant at Onakawana would have both immediate and long-lasting economic and social benefits to Northern Ontario. Capital expenditures in excess of \$700,000,000.00 would provide up to 1,200 jobs during the six year construction period and 500 to 600 sustained jobs during

"the thirty year operating period of the plant." These jobs could provide a much-needed source of employment for the native people.

"We agree with Onakawana Development Ltd. that locally generated power should encourage other industry to locate in the area thereby providing a further source of employment for native people. In this regard, we wish to make the following observations:

- "1. Economic development of the James Bay Lowlands has been slow. No major commercial enterprise is currently operating in the Moosonee-Moose Factory area. Well-planned and reasoned economic development with input from the native people must be encouraged by the Province of Ontario to provide employment for the people of this area. Onakawana could be a starting point. Our people are most anxious to find employment. However, sufficient lead time must be provided to train individuals to work at jobs which require training. There is this time with the Onakawana Development. Much of the labour force will not be needed until 1980 and onward. The facilities of the James Bay Education Centre should be utilized to provide job training for native people to the fullest possible extent.

"Local people must be used if development of the James Bay Lowlands is to benefit those now living in this area, as it should.

" As an example where this is not the case, the Government of Ontario in its programme of improving communications to West Coast James Bay communities, has hired, and reportedly without public tender, a firm from south of the 50th parallel to open winter roads to microwave tower sites during the winter of 1977-78 while the expertise, machinery and equipment for such a project has been and still is here, north of the 50th parallel, in the communities of Moosonee, Fort Albany and Attawapiskat. We agree that economic relief of this area will only be achieved through development of the north but one fundamental upon which any development should be anticipated must be that every effort will be made to utilize the human resources which now exist north of the 50th parallel. If this is done, the multiplier effect may be forecasted and unemployment may be eased even further. The creation of an expanded local market providing a stimulus to the local economy could be the result.

"On April 26th, 1966, the Honourable John Yaremko, then Provincial Secretary and Minister of Citizenship, granted to the Board of Governors of the James Bay Education Centre a Charter as a non-profit corporation having the following objectives:

- (a) to conduct studies in the James Bay-Hudson Bay area of the educational, vocational

- " and social needs of the residents;
- (b) to provide in this area facilities and programmes for basic skill development;
 - (c) to provide vocational and employment training facilities and courses;
 - (d) to create opportunities for students to learn occupational and domestic skills;
 - (e) to develop recreational and cultural programmes; and
 - (f) to build and operate an Education Centre to meet the special needs of the people of the area, both children and adults.

"These objects this Centre wishes to fulfil and must fulfil if we, the native people, are to participate in and benefit from the development of the James Bay Lowlands. We do not want it otherwise.

"The Onakawana development is a prime example of a development which could benefit the people of this area. Native people should be placed on a labour force which they are capable of forming. The original intention of the Board of Governors of the James Bay Education Centre when the heavy equipment programme was instituted at the Centre was with the Onakawana Development in mind. How ironic then that one of the recommendations of the Final Report of the Evaluation of the Moosonee Education Centre which was sub-

"mitted to the Minister of Education on October 19th, 1975, was the immediate cancellation of the heavy equipment training programme and the disposition of the heavy equipment inventory.

10 "The Honourable William Davis, when still the Minister of Education, in a speech given in Moosonee on the subject of the opening of the Education Centre, emphasized that the Centre would only be successful if the people it served participated in the decision-making process affecting its operation and were involved in the programmes that it offered. The
20 new Board of Directors of the Centre, composed of local people from the James Bay Lowlands, do not want to cancel the heavy equipment programme or dispose of the inventory. They want to train our native people so that they may be ready, willing and able to form a labour force for any enterprise which may come to this area. Two
30 years ago the heavy equipment programme was discontinued because of lack of funds. Hence, the majority of the \$600,000.00 worth of heavy equipment owned by the James Bay Education Centre remains dormant with no people, native or otherwise, being trained at the present time.

40 "Another example of our frustration in fulfilling the objectives is that no funding regarding the apprentice training programmes is available. These are programmes designed to train a northern work force in its native environment. The Ministry of Labour will recog-

10 "nize the graduates by certifying them as journeymen plumbers, electricians, motor mechanics and heavy duty mechanics. However, because no funding is provided by the Government of Ontario for this programme and because we are not generating sufficient funds to keep these programmes running by themselves, the programmes are in jeopardy.

20 "In the past few weeks we have had requests from the Chiefs and Councils of the Bands of Kashechewan, Attawapiskat and Fort Albany for the training of native journeymen in plumbing, electricity and heavy equipment mechanics since none exist north of Moosonee. A four year course is necessary and we could create the facilities for such a course, but we do not have the financial resources to operate such a programme or house the students.

30 "Many of the people that are needed to service the coastal communities and which will be needed to provide a labour force for the Onakawana development, should it proceed, are here and waiting to be trained. In the past, the James Bay Education Centre and Texas Gulf co-operated and produced a native Class 'A' 40 journeyman electrician who is fully qualified. He is the authority on electricity in Moose Factory, being the only qualified native in the community. Of him we are all proud; but, we need others like him.

"The James Bay Education Centre wants

"to fulfil its function and feels that its local Board has not only the desire but also the capabilities of controlling the destiny of its own people. However, we do not fit into the slot when it comes to funding. We are outside the pattern but so are the native people themselves. The native people have no pattern: when the geese fly, they hunt for food; when the moose calls, they answer.

"A co-operative effort on the part of the Ontario Government and Onakawana Development Ltd. could result in the training of our native people, employment for them and the reduction of the severe social problems now existing in Moosonee. If transient workers are brought into the area to provide the labour force for the Onakawana Development, no positive effect will result for the area. Rather, the social problems existing at the present time will worsen. The motto of our Education Centre reads: 'Be taught here so that you can follow a new path'. The people of this province and this country gave to us this Centre so that we could improve our lives. We need the opportunity now to follow a new path. Dependence upon Government handouts breeds apathy and lethargy. We are a proud people: our heritage is rooted in self-sufficiency. We must regain our self-respect if we are ever to become active agents in society again.

10 "2. Development of possible deposits in the Moose River Basin of oil and gas, uranium and lead-zinc must only be carried out after careful consideration has been made of the effect of such development on the native peoples, their way of life and their environment. Needs must be assessed beforehand to avoid unnecessary expense and problems which often arise through lack of communication and consultation.

20 "As an example of the lack of local input in the decision-making process, decisions regarding the construction of facilities, including this Centre, have been made without local input. Furthermore, two concrete bridges have recently been built in Moosonee, one at Stone Creek and the other at the Quarry. Both are two lanes wide and construction costs ran into the neighbourhood of \$1,000,000.00.

30 Although such structures are impressive, such elaborate bridges are not necessary in these seldom used locations. No local input or consultation regarding Moosonee traffic patterns were sought. In the result, access to the airport, where a great deal of freight is shipped in daily, and access to built up part of town is still by means of one lane Bailey bridges. The method of making decisions such as these cannot continue. Local input must be sought for meaningful and useful assistance and development.

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"3. Environmental factors must be considered as well as the effects of such factors on the way of life of the native peoples. For example, goose hunting is not recreation for a large segment of our local population; rather, it provides food for their families. These geese have staging areas along the coast of James Bay and in order to safeguard these areas, the Department of Transport passed regulations regarding flight corridors and flight altitudes in this area.

"Basically, airplanes must fly at least three miles inland or at a minimum altitude of 3,000 feet over these staging areas. These regulations are not being observed or enforced. Many aircraft fly directly over the staging areas and at altitudes well below 3,000 feet frightening the geese and driving them away. Even the airplanes used by the Ministry of Natural Resources violate these regulations. The ultimate effect of such disturbances could prove disastrous for the native peoples. As the geese move elsewhere, the hunters must follow. Such disturbances must be stopped and preventive measures must be taken to ensure that similar problems will not arise from increased air traffic which would flow from development of the north. The lack of sensitivity for an understanding of the life of the native people of the James Bay Lowlands cannot continue. Only through communication and

"local involvement will such problems be avoided.

"If development is to come to the James Bay Lowlands the life-supporting river systems must be protected. Present dams on the Moose River system have disrupted the quantity of fish in the rivers at Moosonee-Moose Factory which directly affects the sustenance of the native peoples. Proper safeguards need to be imposed to avoid irreparable damage to the ecological system of the rivers. Furthermore, silting in the river system cannot be ignored. When the causeway was constructed between Moose Factory and Flats Island at the time when the hospital was built in Moose Factory, severe silting resulted in the Moose River which destroyed the natural anchoring area along the north east shore of Moose Island. Not only can large boats no longer navigate the shallow waters, but even the people with their canoes cannot anchor where they had for 300 years. Such effects must be studied beforehand and avoided if at all possible.

"In respect of the Onakawana Development, the area under study is remote and according to Onakawana Development Ltd., little is known regarding the forest, soil and wildlife resources. It may be that on-going drainage and reclamation work will enhance the area, but, once again, care must be taken not to destroy the ecological balance

"Method of Study

10 "Although in other areas it may be appropriate to use public meetings and the submission approach to study and develop policy regarding development and the environment, it is our opinion that this approach will not be effective in the James Bay Lowlands area. Such factors as geographical size, lack of communication, isolation and a reluctance to speak in public on the part of many of the native people, militate against such an approach.

20 "The native people north of the 50th parallel now look to you and through you to the Southerners of Ontario to make it possible for our present and succeeding generations to be taught and trained here in new skills as mottoed on our Education Centre, thereby establishing gainful and useful employment quite apart from preserving and enriching our native customs and habits which in the ultimate sense need not interfere with nor hamper progress in the rest of the Province of Ontario or the Country.

30 40 "In closing it is respectfully submitted that in order for the Royal Commission to understand and appreciate the true concerns of our people regarding development of this area, people should come to this area and experience the day-to-day life. Ours is not a big community and personal contact is not only possible but desirable. It can even be enjoyable. The Royal Commission has the time to use this approach.

"This we submit would be the best possible way to fulfil your mandate. sending someone into this area on behalf of the Commission for as extended a period of time as possible an understanding could be gained and this we all need."

MR. LASKIN: Thank you, Mr. Jones. I wonder if I could ask you a couple of questions. You told us about a number of programmes here which have been closed down because of lack of funds; can you first of all just generally give us an outline of what educational programmes are offered at the Centre at the present time?

MR. JONES: At the present time we are relying on Canada Works Programmes. A situation arose whereby until last year, last April, the Centre, using native teachers and their native board ran its own Canada Manpower Programmes. Decision was made by the Minister of Colleges and Universities last April that this Centre will cease to run its own programmes; all programmes will be run by the Northern College and the Board of Governors in Northern College emanating from Timmins.

At that time the \$148,000 worth of programmes that we had negotiated was taken away from us and apparently was at the disposal of Northern College. To date no Canada Manpower courses exist in Moosonee-Moose Factory.

That is one part of the Centre.

Today we have the Canada Works Programmes; this is not a skill training programme. We have the skills here already. You will see eight men skillfully making handmade snowshoes. We have five artists creating materials

ready for the tourist trade. We have a Nursery School which is not a babysitting agency. Its philosophy - it's to attempt to change a Cree-speaking child to be used to the English language by the time they hit Kindergarten because the educational system begins with English in Kindergarten. So we attempt to make that a gradual transition from Cree to English.

We do run some night courses. We have just started them and we're going in the hole, but the people demand it and we will worry about how to pay for them eventually. We, for example, have now two private enter... - from private monies, private sources, we have, after two years of negotiating, have a job print shop being created. As you may know the Bible, the Prayer Book and Pilgrim's Progress is the only thing printed in Cree, and yet north of Moosonee people read Cree; thousands of people. So we are hoping to create a job printing shop so we can print Cree so that we may send it north and allow the people to read of their own heritage in their own language. This incidentally is coming from private money, not a cent of Government money would be put into this. It is a case of beg, borrow and steal and con.

We cannot run a complex, a \$4,000,000 dollar complex without the proper monies to run it. If we're told to put on educational programmes surely someone has to fund them. My Board believes it is capable of running the programmes. We believe we have a staff of native people that are as qualified; in fact, can prove it with the pieces of paper.

We have an apprentice training programme; we have nine apprentices today, three have just graduated as

10 as journeymen. We have, of the three journeyman we have
teaching, two are native. It doesn't stop any native from
coming in and if he wants to speak Cree through the whole
of the four-year apprenticeship he may learn plumbing,
electricity, welding, through the Cree language without
having to learn English. So that is one of our programmes.
20 We're told it is not a programme by the Government, we're
told they're workers and we are unique because we are the
employer and we have to be the employer because nobody else
will do it. So how does a Cree-speaking person learn how
to become a journeyman mechanic in Timmins when he speaks
nothing but Cree; if he can get on with a company in Timmins.
We will take him on.

30 So, our problem is funds for whatever pro-
grammes we have got going. We would hope to jam this build-
ing night and day, three hundred and sixty-five days a year
with people, but it's a matter of us having to come up with
our own initiative trying to make it work to see if we can
get people in and that's because we have no money.

MR. LASKIN: Are you funded to any extent by
the Ministry of Colleges and Universities?

MR. JONES: Not at all.

MR. LASKIN: By any branch of the Ontario
Government?

40 MR. JONES: We have from Cabinet, a Cabinet
order allowing us \$100,000 a year. It takes \$360,000 to keep
these doors open and the buildings maintained. We also have
an apartment house, we have houses all over town and we're
probably one of the largest land-owners in town ready for
future development, whatever that is. We have no funding

10 by the Federal Government whatsoever. Although they do
have \$800,000 worth of their money in this building, we
have been told that that's it, when that \$800,000 was put
in at the original beginnings of the James Bay Education
Centre that was the final funding. We have spent over a
year attempting to get a charitable number so that at least
we can go to Foundations and try to get some money. We
have just received acknowledgement that they have received
our application. Things are slow.

20 MR. LASKIN: Can I just ask you one question
about Onakawana. Have you had any consultation whatsoever
with Onakawana as to future employment possibilities for
Native peoples and the possible training of those peoples
for the jobs that may be required?

30 MR. JONES: Yes, I have had absolute assurances
from the President of the Onakawana as he was in my office
stating that they would be more than welcome to use the James
Bay Education Centre with their instructors and with equip-
ment to train local people if necessary for the next thirty
years, as long as it's open, because they are capable of
living in that environment. I phoned the gentleman this
morning since I heard the announcement on the News to see if
he remembered the interview we had together and as of yet he
hasn't replied but I anxiously wait for his communica-
tion to see if this is so.

40 MR. LASKIN: But you have had some consultation
at least up to the present time?

MR. JONES: Well, we had the consultation when
the Onakawana Development put their display in the James Bay
Education Centre to show the people what actually was going
to happen with the development.

THE COMMISSIONER: Thanks very much, Mr. Jones. It was an excellent brief and I wish to tell you how much I appreciate the work that has gone into it. It was very informative and I assure I will give it very careful consideration and pass it on.

Thanks very much.

MR. JONES: Thank you.

MR. LASKIN: Thanks, Mr. Jones. I will file a copy of that brief as Exhibit 300.

---EXHIBIT NO.300: Submission of the James Bay Education Centre.

MR. LASKIN: Although it's a quarter to five ladies and gentlemen there has been some hot coffee out there for quite a while and we've gone for a considerable period of time and perhaps we could take five or ten minutes by way of a break and then resume our hearings. If there is anyone who would like to speak this afternoon who hasn't spoken to me yet please come up to the table here and let me know and I'll make sure to get you on.

---Brief Recess.

---On resuming:

MR. LASKIN: Our next scheduled presentation is by Mr. Harold Peters, who is speaking on behalf of the Moosonee Board of Trade. Mr. Peters.

ARNOLD PETERS

Mr. Justice Hartt, the Board of Trade welcomes you to our community and wishes your stay is quite enjoyable.

THE COMMISSIONER: Thank you.

MR. PETERS: I have but one copy of the brief with me which I will gladly leave for your files after I leave.

THE COMMISSIONER: Thank you.

MR. PETERS: And should you have any questions about this brief or the Board of Trade's feelings concerning your Inquiries ^{we} /would be only too happy to answer them either verbally or written.

THE COMMISSIONER: Thank you.

MR. PETERS: "Mr. Justice Hartt, the members of the Moosonee Board of Trade, as successful and concerned businessmen and members of this community, wish to present, in this brief, our views, hopes and aspirations for our community, its surrounding area, and its people. We are businessmen not sociologists, so we must concentrate on the business interests and how improvements to our businesses and industries can help our community. We can only surmise how we or anyone else can help the people themselves - our people. Presented to you will be questions, answers, and suggestions that we feel are important to your inquest.

"Some briefs that have been presented

"to you, have dealt specifically with one project or another. As you will see, we wish to delve into several areas of development; development of peoples as well as other resources.

10 "This paper will be presented in sections, each individual yet each linked totally to the others. They concern us directly yet are very general aspects of the overall problems you have been charged to investigate. Included are, economic development of our northern lands (that is our resources natural as well as human), social and cultural conditions as we see them, 20 and tourism (our one major industry).

"We would also like to state at this time that some of the ideas and suggestions we will be putting forward are highly controversial and we have no intention of insulting or upsetting anyone. These are merely our views, once again as businessmen. 30

"As with any other Board of Trade, we are a union of businessmen with our purpose to assist each other and the community; our motto: to promote jobs, growth and prosperity.

40 "For this reason, we are presenting this brief to you."

On the topic of ECONOMY.

"Is there a direct relationship between the 'little man on the street' and any large or small business in a community? This is a rhetorical question; of course, there is! Any

10 "business or industry provides employment, and
this employment leads to more availability of
money. Money, which in turn yields to greater
consumer buying power. An increase in buying
power forces businesses to increase or more
businesses to open up and this generates more
employment and more revenue for the employers,
employees and the community. Here, the circle
starts again. It is, therefore, a safe and
generally accurate statement to make, that if
the individual benefits, so does the community
and business and vice versa.

20 "There is a good potential for trade
and commerce in this area, but it is a potential
that as yet, remains only partially tapped.
There is room for expansion of our present
facilities, but, without growth, that expansion
would be totally meaningless. What is needed
here is an introduction of more and diversified
30 industries, both large and small.

"In a brief presented to you by Dr.
John Spence of Ottawa, it was stated, and we
quote from the Timmins Press 9th of December,
1977:

40 'Concerning jobs for native people,
however in spite of the hopes of the
proponent, native people do not have the
skills or inclination for meaningful
participation in this type of economic
development.'

Our question to this is why? Why no skills

"and no inclination for meaningful participation? We are training people for jobs that are relatively or totally non-existent in this area. What will happen to this skilled labour if new employers are not allowed into this area? Do any of the major centers of the south require more plumbers, electricians, carpenters, or even artists? Can and do they not already draw from their own resources? What will happen with ours? If we are going to train our people, we must allow them at least the opportunity to practice their skills. How can we do that? Obviously, by allowing into this area more and diversified industries. We are talking of mining (mineral, gas, or oil), forestry (wherever applicable), and the myriad of others anyone can list.

"It can easily be seen as above, that an increase in economy, economic development if you will, can and would benefit the 'man on the street'. Also, it could only increase our business revenues. As shown earlier, this is part of a self-generating circle. This could, and we believe would, not only benefit ourselves but the community by providing better services and more employment opportunities.

"It is true, we can survive on what we presently have, but, we (as a community) could flourish on added industries. After all, is static survival what is desired?

"In summary to this section, we would

"like to have it recorded that we feel the resources of the north belong to all the peoples of the province and must be developed and maximized, not to ensure profitability of resource industries, but to ensure the benefits to the people, benefits ranging from economic to a sense of pride in a job well done."

Pertaining to SOCIAL and CULTURAL CONDITIONS AS WE SEE THEM.

"As you have heard, we are exponents of economic development mainly for economic reasons but also some social ones. However, we realize there are problems in this region; problems that stem from many areas. The peoples of this area are looked down on as second or even third class citizens if only by thinking they have no inclination to a day's work or participation in industrial development. Could this lack of participation be due to a very high rate of unemployment in this area, unemployment due, to a large extent, to lack of meaningful employment? Who can actively, or with any measure of pride take part in a job he knows is only available as a source of charity? What is desperately required is good, long-term employment in an industry that serves one purpose or another and benefits people. We don't need more social band-aids. We have a chance right on our doorstep to make this transition to active participation if we are willing to take it and

"the responsibilities that go along with it.

"Could it not also be possible that the ease with which government money (welfare, unemployment insurance, and make work projects) is available, has ruined some initiative and some inclination to meaningful participation? If this is even remotely possible, it is our responsibility to rebuild the pride, pride in person and property, that once did exist: Exist to a great deal but has now diminished. One way of doing this is through vocational or on-the-job training programmes. However, as pointed out earlier, this is a meaningless task if there are no jobs available. Onakawana wishes to open a large development in this area and is willing, according to their spokesmen, to hire local peoples if they have the necessary skills for the available jobs. We should be charged, as businessmen, with the responsibility of the training and industry, with the responsibility of job availability. Government should be controlling both, not hindering one or the other. We would wish Onakawana to move in, and possibly it will be the key to opening and developing the north successfully.

"Another aspect of the problem in this area is excessive indulgence. Could this possibly be due to too much time not partaking in something productive? We believe that an increase in economic development of the area would probably not solve this problem, but it

10 "may reduce it. There is most likely only one way of finding out! People must have goals for themselves, goals for their future. They cannot, we cannot, afford the luxury of living just for today or yesterday. Employment opportunities can provide vehicles by which one can reach for his goals.

20 "An area that should be of major concern to us all is the very quick death of the skills and trades that have been passed down from our forefathers. This is true of the white, Indian and Metis communities throughout the Province. We are swiftly giving up our heritage in order to assimilate into today's push-button society. In the north, the small communities are more susceptible to this due to isolation and our, our white man needs to play missionary and force our ways to the forefront. This is not right, yet the vast resources of the north are required by many and the conflicts between cultures must meet head-on. We are saying that the economic resource development of the north is necessary but under such controls as not to totally destroy the cultural background of the areas into which the industries move.

0 "We do not have all the answers, if any. As stated, we are not sociologists; we can only use and hope others use common sense when planning the future of the north. Progress will eventually dominate and it is our responsibility, as yours, to ensure this domination is controlled

"and the transition gradual, not overnight. Our different heritages must be preserved while, at the same time, assimilated to form a total union of our peoples.

"TOURISM

"Tourism, what more need be said? Throughout the country, it is one of the largest industries. In this area, it is our one major industry. But, as is well known, tourism in the north is seasonal. For our major source of revenue, other than government money, we are dependent on the whims of a public whose resources are dwindling yearly. It has been stated that single resource communities are vulnerable to the wild fluctuations of world resource marketing and the erosion of their economic base as their resources dwindle. This can also be said of communities that have small industries but are primarily dependent on one large one. Our resources, the ones the tourists come to see, are non-renewable but they are not being used. Under these conditions they should last forever. However, one cannot depend on this. We must prepare ourselves by bringing in industry, industry that will create numerous jobs and will remain in the area on a long-term basis. It can be said that tourism is to the Moosonee area as nickle is to Sudbury. If our major industry fails, it can only mean severe problems to the community.

"There are many plans presently being discussed to enhance and enlarge the tourist trade, but these are futile if the tourist cannot afford to come to the area. Over the past few years, it has been noticed that the number of tourists and the dollars per person being spent have been dropping. In the present financial atmosphere, monies are not as readily spent by individuals. This is another reason we must have more and diversified industry in this area.

"As stated earlier, we can survive on what we have if, and only if, general conditions around us do no longer continue to deteriorate. An increased tourist trade would certainly be worthwhile and beneficial but would still leave the fear of a collapse hanging over our heads.

"In summary, we need the tourists but we also have a great need for other development, employment, stability and revenue. This can only come from outside industry over a long extended period of time.

"ECONOMIC DEVELOPMENT OF OUR NATURAL RESOURCES

"What do we of the James Bay Lowlands have in the way of Natural Resources? This is a relatively easy question to answer: Mining as stated (mineral, oil, gas), hunting, fishing, history, our ecology, are part of our natural resources, and most important, our people. To a great extent they are not being touched and there is an absolute wealth here that is

"required by vast numbers of people throughout the province.

"We are isolated and this allows for a place to get away to for a quiet rest. While here, the tourist can examine and appreciate our history for it is his as well as ours. This, some of the tourists are looking for. With hunting and fishing, again quite seasonal, we draw sportsmen from all over North America. However, for the short period of time these people are here, they are at their camps and leave relatively nothing in the way of revenue to our community.

"This leaves only our mineral and like resources to be developed. Here, we are into a very complex subject. We feel that development is necessary but must be controlled. We, as a community, and the government must work jointly to ensure controls are instituted and carried out. Unfortunately, it has been found in the past that controls are necessary; necessary to protect our environment and people. How and where must these controls start? They must, we feel, start right at the northern development planning stage. They must start now. The numbers and types of industries coming into the area must be controlled. We do not need several industries coming in, doing their development and then moving out en masse. Isolated, piece-meal development has never and will never be a satisfactory answer. The introduction must be

10 "controlled and co-ordinated for long-term
arrangements. Also, if the developing industries require on-the-site communities, these must strictly be controlled so as not to be an ecological hazard or even an eyesore. Finally, all the environmental controls that are available must be used where applicable; for it is utter foolishness to develop one resource while destroying one or more others.

20 "We agree with the suggestion presented to you by the Town of Kapuskasing that the known natural resources, potential power sources, and proposed corridors be examined and a plan of action determined. Such a plan should not be amended unless your commission, or a similar one, holds public meetings and amendments are recommended. This would put a control on arbitrary government decisions. In union with this, we feel there should be a
30 three party agreement between the province, the community, and the particular industry which could not be reduced or abandoned by any one of the three.

10 "With these and any other controls that are necessary, we feel that the economic development of the north could be a successful adventure allowing a harmonious union with all parties concerned - the people, industry, and governments.

"SUMMARY

10 "In summary, we as a Board of Trade, reiterate the view that no one minority should be able to control or dictate the future of the north lands above the 50th parallel. All people should be able to share and benefit equally from the resources that are available. Two premises must be accepted. These are: first, the development of the north is necessary and second, development is inevitable. Our resources are just required by too many.

20 "It is up to us and this commission to lay the ground rules and ensure these rules are adhered to. We do not wish to see the environment or people sacrificed in the rush for resource revenue.

30 "Onakawana could be the key to opening the vast riches of the north. Also, it could be the example of how to introduce large industry to this area beneficially.

40 "We are not interested in growth for growth's sake. It must have goals and meaning, meaning that will benefit all people and it must be fully controlled so that the area is not exploited and left empty.

"We cannot accept the idea that nature should be left totally alone. Everyone benefits from nature and its destruction would affect all. But man has made himself dependent on nature and must use it and work with it for

"his survival. Therefore, we look forward to its controlled development and the beneficial opening up of the north.

"We thank you for your time and your efforts in this matter of extreme importance and we now leave it in your hands."

THE COMMISSIONER: Thank you very much, sir.

MR. LASKIN: Thanks, Mr. Peters. We will file a copy of that brief as Exhibit 301.

---EXHIBIT NO.301:

Submission of the Moosonee Board of Trade.

MR. LASKIN: Our next presentation I understand is by the Grade VIII Class of the Public School - your time to come. Can you introduce yourselves for us?

A. My name is Zolton Petio; my name is Carmen Tozor; my name is Sheila Hunter; my name is Mary Hennessey; my name is Brenda Weibe; my name is Heather Spindloe; my name is Olwen Jones; my name is Penny Ramjit.

MR. LASKIN: You're the spokesman, Zolton?

A. Yes. On behalf of our group I would like to present this report.

"Improving Tourism

"In Moosonee-Moose Factory area the main source of income in the Summer is the tourism industry. It has been suitable in the past, but it could be improved on in the future. Below are some examples of how the tourist industry could be better.

"This may include several things such

"as arctic wildlife zoo being constructed.
It would contain several species of wildlife.

"The Polar Bear Express train rates could be cheaper and the passenger cars would be much cleaner. Also, the Moose Factory Fort could be reconstructed like several other forts of this type, such as St. Marie among the Hurons.

"A few more sightseeing facilities would increase tourism, by having more helicopters and boat tours.

"A winter carnival should be an annual event, because it enables the local people to have fun and enjoyment.

"The Moose Factory staff house which was bought by the Board of Tourism could be developed into a historical fur-trading museum.

"There are numerous reasons why we feel that an improvement in the tourism industry would be profitable.

"First of all it would provide job opportunities or more income for the local labour force.

"The Cree culture here would be spread throughout the country. The money from the tourist industry would help us develop facilities in Moosonee. It has several advantages; it is^a renewable resource and it is not harmful to the environment or wildlife.

"TRANSPORTATION AND COMMUNICATIONS

"Transportation and communication assume great importance in the Towns of Moosonee and Moose Factory. The transportation methods that are present are the ONR rail service, vehicles, Austin Airways air service, and freighter canoes. We think one way of improving transportation in the Moosonee area is constructing a highway from Cochrane to Moosonee. This highway would enable us to travel from Moosonee to other communities and cities. Since the unemployment rate in Moosonee and Moose Factory is fairly high, the highway will allow Moosonee residents to travel to jobs south of Moosonee. This highway would also allow us to travel south to see our relatives or families more easily. We would also be able to have a wider variety of goods than we have now. This highway would benefit the tourist because of the money and the time saved. It would also be cheaper for the residents of Moosonee area.

"Another way of improving transportation for the Moosonee area is by adding more facilities to the present airport. We would like it improved in such a way that larger planes could land, more flights, and overall, better service.

"Paved roads would also be an improvement. It would eliminate the cost of oiling the roads in the summer. It would also be faster and more efficient for driving in the community. The paved roads would help prevent the rusting

"of vehicles.

"These methods of updating transportation would end the isolation of Moosonee and Moose Factory. It would end isolation from all other cities.

10 "Communication is also important in the two towns in the lives of the residents of Moosonee. The sources of communication we presently have are CFCL and two radio stations, CHMO and CBC. We think that TV services can be improved by having more channels and more interesting programs. This might help to keep youth off the streets. If youths are not on the streets as much it would cut down on the total lawbreaking.

20 "Although transportation and communication have improved greatly over the past decade, we still feel that improvements are needed to join Moosonee to the rest of the Province."

30 THE COMMISSIONER: Are you the only spokesman for the group or does each one have something to say?

ZOLTON PETIO: Everybody has given their help. That is the end and I would like to thank you, Justice Hartt, on behalf of our group for letting us present our brief.

40 THE COMMISSIONER: Thank you very much for coming. Thank you for presenting it.

ZOLTON PETIO: Thank you.

MR. LASKIN: Zolton, can you leave one copy of that brief with us for our records. Thank you.

---EXHIBIT NO.302:

Submission of Grade VIII students
from Moosonee Public School.

MR. LASKIN: I understand Mr. Jacques Begin,
who is the Director of Recreation here would like to address
the Commission.

JACQUES BEGIN

Welcome to Moosonee. I am representing the
Moosonee Recreation Committee.

"As you have heard before and will most
likely hear again, there is a great lack of
recreation facilities in northern Ontario.

"Here in Moosonee, a great deal more
people would be involved in the programs
offered if only we were to have a decent
facility to participate in. Just a regula-
tion size arena, we would have more people
participating whether it be in recreational
activities itself or just to sit on various
committees.

"Recreation is a very high priority
in this community but there is a great lack
of funds for it. Recreation is a must here
because of the very high unemployment problem.

"Transportation also hindering Recrea-
tion. It is difficult and very expensive to
even bring someone in to even qualify our life-
guards. It is also very expensive to attend
conferences, training sessions and meetings,
whether it be in North Bay, Toronto or Orillia.

10 "In Northern Ontario, the Ministry of Culture and Recreation's grants for operational and salary costs are much the same as in southern Ontario where the costs would be much less and fund raising is much easier. Grants should be increased for communities in northern Ontario.

"Wintario grants should also be increased because of the lack of fund raising again.

20 I personally am hoping that some action will be taken to help the Recreation Departments all over northern Ontario to provide the best services to the people of their communities."

Thank you.

MR. LASKIN: Thank you, Mr. Begin.

30 ---EXHIBIT NO.303:

Submission of the Moosonee Recreation Committee.

MR. LASKIN: Our next presentation is by Mr. Daniel Spence and I understand will be presented by Mr. Frederick Whiskeychan. This is a translation from the Cree I take it, is it?

0 A. He's going to do his presentation first in Cree.

MR. LASKIN: And then you will translate?

A. Yes.

DANIEL SPENCE

My friends I am going to talk Indian.

FREDERICK WHISKEYCHAN (Translator): I am going to translate this presentation by Daniel Spence into English.

"Mr. Commissioner:

"I would like to talk about something which I am not happy about. It is the way our Indian people are treated in the local jail.

"In this jail, they are sometimes beaten by the Ontario Provincial Police while there are no witnesses to see this happening. It is the Indian's word against the Ontario Provincial Police.

"It is the Queen's responsibility to investigate the abuse of power of the Ontario Provincial Police while carrying out their duties.

"One of our young people was found hanging in the local jail of the Ontario Provincial Police detachment in Moosonee. This young man's fate was death in his own land.

"I, myself was in jail also. It was like drinking a full cup of my own blood which was a result of the injuries I received from police officers in that jail. Also, my son, was given the same treatment.

"Another thing, my wife was hit by a car driven by a whiteman which caused severe injuries.

"This is the way our people suffer in their own land.

"Incidents like these, to name a few, should be subject to immediate investigation by the proper authorities so that our people will not suffer in the future."

Thank you.

MR. LASKIN: Thank you, Mr. Spence.

---EXHIBIT NO.304:

Submission of Daniel Spence.

MR. LASKIN: Is there anyone else who would like to speak this afternoon? Well, then I suggest we will adjourn our proceedings at this time and reconvene at 7:30 this evening. I would like to thank you all for your attendance this afternoon.

---Dinner adjournment.

---On resuming at 7:30 p.m.

MR. LASKIN: Ladies and gentlemen, I would like to welcome you to the evening session of the Royal Commission on the Northern Environment hearings here in Moosonee. I apologize for the slight delay in starting.

In addition to the list of presentations which you see on the printed schedule there are some additional speakers, principally people from the area, and certainly if there is anyone else in the audience who does wish to speak this evening just come up and let me know sometime during the evening and I will make sure you have

a chance to address the Commission.

The first presentation this evening is going to be one that is not listed on the schedule; it's going to be a presentation by the Northern Native Education Council and will be made by Mr. Richard Morris. Richard.

RICHARD MORRIS

Thank you very much. I would just like to point out first before I start that the former organization was known as the Bishop's School Committee and last year in February it was reorganized and restructured and became known as the Northern Native Education Council, and it has been inactive for almost a year, just started last month, the middle of last month and we did not have that much time or the funding for a very good presentation so it is going to be brief.

"Mr. Justice Hartt, it feels good that you are here and that we are able to talk to you. I want to welcome you and your staff, on behalf of the Northern Native Education Council, to our northern communities in the Treaty #9 area. We hope that your visit and subsequent visits to this area will be warm and friendly besides being a learning experience.

"This submission concerns an area which we believe is very important to us in terms of achieving our goals of self-sufficiency, self-realization and self-government. We believe that education is the tool we need to become an independent people. However, we wish to point

"out that there are serious flaws in the use of this tool. We wish to point out how we feel this tool should be used for Native people.

"THE NEED FOR A MEANINGFUL AND RELEVANT NATIVE EDUCATIONAL PROGRAM

"To make this point clear, we wish to inform you that formal education has been available to the Native communities in the Treaty #9 west area for at least twenty-five years, this being a conservative estimate for some communities. This education was imposed upon us rather than given to us to determine how we would use it. As can be expected it has been a failure.

"Within those twenty-five years, the education system has produced in our area only two university graduates that the Council is aware of, countless elementary, secondary and post-secondary school dropouts, a large absenteeism record and indifference to education as a whole by the community members. These problems are not unique to us. They are shared by our brothers and sisters across the country. I'm sure that at one time or another you may have heard about the high drop-out rate among Native students as compared to non-Native students. However, we feel that the problems we have in this area can only be solved by ourselves.

"The major flaw that we see in the past and present education systems is that they are irrelevant to us and to our way of life. We

"want an education system that is relevant. Only recently has there been major efforts by our leaders and other concerned people to achieve this goal. However, there is still much to be done.

"In trying to determine what constitutes relevance in Native education, we have come up with the following conclusions:

- 1) Education must be meaningful to the student. It must be something which he can understand and relate to.
- 2) It must satisfy the needs of the student, needs which are largely determined by the environment in which that student lives. It must continually satisfy his needs and give him the motivation and the interest to continue his education.
- 3) It must enhance the culture and the identity of the student and give him a positive outlook on life.
- 4) There must be community involvement, particularly by the parents. It is their children who will have to go through the education system. Other groups, such as the Elders, band councils, school committees, teachers and the students themselves must also be involved.
- 5) The educational system must be able to prepare the Native student to function in the dominant, white society. It must give him

" a good knowledge and understanding of that society. It should teach him clearly what the values are being pressed on him.

"Previous educational systems failed to come up with these points in a total package. We feel that any educational program for Native people must have all of these in order to be successful and relevant.

"To clarify these points, we feel that a student must first learn about himself and his environment. It would be wrong to force a student when he first enters school to learn something that is totally alien and strange and expect him to understand it. Only after increased awareness of himself and his environment should he be allowed to learn more about other people and other environments. In other words, his learning process must start from his immediate environment and expand from there. We feel that only through this process can you satisfy his needs and give him the interest and the motivation to increase his knowledge and continue his education.

"An educational system should not be a means of destroying a way of life. Rather it should enhance the culture and the identity of the child. We cannot emphasize this point too strongly. It is a fact that the kind of education given to us in the past for the most part ignored the Native people and their culture. Any mention of the Indian people was written

10 "with a biased or a negative viewpoint. Also, it taught us about a way of life which was alien to us. By teaching us this new way of life and ignoring our own or giving it a negative view, we feel that education was used as a means to implement cultural genocide and the assimilation of our people into the dominant society. However, as with most things imposed upon us, this failed to succeed.

20 "We do not intend to be negative, but we feel that this is necessary to make our point very clear. Education will be meaningful and relevant to us only when Native people control their own education and decide for themselves the kind of education they want to give to their children.

30 "We wish to emphasize again that education should maintain and enhance the culture and the identity of the student. From a philosophical viewpoint, we feel that each person needs something to stand on, a foundation on which to base himself and his identity. This foundation is his culture, that culture being his total way of life. Take away or ignore any part of his culture and you weaken the foundation that he stands on. To illustrate this point, take a building for example. If that building is to be a solid structure, it must have a strong foundation. Build the foundation poorly and the building will not stand too long and have other deficiencies.

10

"Destroy that foundation and the building will fall down.

"You are aware by this time of the social ills which face our people. Their inability at times to face and tackle these ills is due to the fact their foundation has been weakened or destroyed, along with their pride and motivation to continue to be meaningful to themselves and to life. We want our children and young people to be given the chance to maintain the pride they have now and gain the motivation to want to be meaningful to themselves and to life. We feel that only through enhancing the culture and the identity of the student can he find that meaningfulness.

"We do not mean to say that we will ignore other ways of life, particularly the dominant, white society. However, we realize that the present educational system is not only teaching facts, such as the Kings of England, to our children, but also values and social customs of white society. It is teaching these values as if they were the only way of dealing with life. These values contradict the instruction the children receive from their parents and Elders. We know our values have to be incorporated into the educational system if our culture is to be maintained. However, we realize that culture is a constantly changing thing. We know that we have to adopt from your culture and other cultures those

"things which will benefit us. Adopting and accepting from other cultures those things which will add to our foundation, giving us a stronger sense of identity is only logical to us if we are to survive as a people. However, we must stress that the retention of our culture is very important.

"We also realize the need to co-exist and achieve a better understanding between your people and ours. Previous presentations by our leaders, and especially our Elders, have stressed this point. We want a type of education that will create this understanding. The idea of being adversaries in everything we do and being unable to work together is not acceptable to us. It should not be acceptable to your people. Rather, the idea that we are all part of the same circle should be emphasized to our children for we will always be here and your people have established themselves permanently on this land. An understanding and acceptance of each other is necessary for our co-existence.

"We used to have an educational system which was unique in that it involved every member of the family. The Elders and the grandparents were involved in the philosophical and theoretical part of teaching. They taught the mysteries of life and of the world. The parents were involved in the practical aspects, teaching the child how to

10 "survive by showing him how to do things. The child was expected to learn by himself by being sent to the bush alone to achieve his spiritual development. The child, through this learning process, was given direction and the motivation to want to learn about life and to want to become a meaningful and successful part of that life.

20 "This inspiration is lacking today because there is no involvement by the members of the community. The responsibility of providing education to the child should be given, not only to the teachers and the government agencies, but also the parents, Elders and other members of the community through their active involvement. It should be the community as a whole that should be giving direction and deciding the kind of education their children should have. We feel that education in the
30 past failed and is failing today because there is no involvement by the community members.

0 "We could go on and criticize almost every educational program our children are subjected to. However, you yourself will have a chance to see the kind of education the government is providing for our children. In the next three years, you will be visiting our communities. You will experience our people and our way of life. Go into the schools and see if the education provided has any relevancy. You will see and understand better what we are

"trying to impress upon you in this submission.

"Finally, we would like to point out that the Northern Native Education Council represents the western region of the Treaty #9 area. Our Board of Directors are the Chiefs from this area and they are also members of the Board of Grand Council Treaty #9. You have already heard of the aspirations and hopes of our people through the briefs given by our Chiefs. We support the position of Grand Council Treaty #9 and their objectives and goals. We also support their position on how to conduct the Formal and Community hearings. However, we would like to impress upon you the special problems we have in the north regarding transportation, communications and accommodations and that you should keep these in mind when arranging your schedule.

"We would like to thank you for giving us this opportunity to make our problems known to you."

THE COMMISSIONER: Thanks very much, Richard.

MR. LASKIN: Richard, can I just ask you one question. Is there any educational program in northern Ontario for Natives^{of} which you are aware, or your Council is aware, which satisfies or comes close to satisfying the concerns that you just expressed in your brief?

MR. MORRIS: No, there is none; not following the points presented in the submission. All the educational programs that we are provided are either taken from the Provincial Ministry of Education - although they did,

the National Indian Brotherhood had presented the policy paper on Indian education called Indian Control of Indian Education, and this has not really been accepted by the government or implemented by the government, although it was accepted as a policy paper by the Ministry of Indian Affairs.

MR. LASKIN: But it has not been accepted by the provincial government?

MR. MORRIS: It has been accepted, except it has not been followed or implemented.

THE COMMISSIONER: That sets out the detail of your same policy orientation?

MR. MORRIS: Yes.

THE COMMISSIONER: Thanks very much.

MR. LASKIN: Thanks, Richard.

---EXHIBIT NO.305:

Submission of Northern Native Education Council.

MR. LASKIN: I wonder, is there anyone here on behalf of North Cochrane District Family Services?

I understand it is Mr. Richard Polsiford. Perhaps you could introduce your colleague with you.

RICHARD POLSIFORD

Mr. Chairman, members of the Commission, I would like to introduce both myself and my colleague; my name is Richard Polsiford. Normally I am the Principal of George Vanier School in Smooth Rock Falls but I have been delegated here tonight by the North Cochrane District Family

Services which is operated by the Kapiskasing & District Children's Aid Society to present this brief to your Commission. I am accompanied by one of our administrative staff members, Mr. Armand Beaudreau, who is responsible for the supervision in Moosonee and who will assist me in answering any questions which you may have at the end of the brief.

I would like to apologize slightly to the Commission because we had intended to present our brief partly in the three languages which are included in the area represented by our agency, notably Cree, English and French. Unfortunately our local Board member, Mrs. Marjorie McComb, who represents the interests of Moosonee and the northern area at our Board meetings is unable to present the version in Cree tonight because she had to attend to an urgent family matter and is absent as a consequence of that. We will, however, be presenting it in English and at the end I will ask you to be patient with me for two minutes as I give a brief summary in French as we have representatives from the French-speaking media in attendance, and since our area is composed of a very strong Francophone population we would like this brief to receive the attention it deserves.

"Sirs, we are addressing your Commission under ^{your} mandate to determine the effects on the environment of major enterprises north of the 50th parallel.

"Culture has been defined as man's collective response to his environment and the following statement which is included in the Declaration of Nishnawbe-Aski by the Ojibway-Cree natives of Treaty #9 to Premier Davis and his Cabinet dated July 6th, 1977 reads as

"follows:

10 'We have a sacred respect for the land. You have alienated life and land by the exploitation of natural resources. As a result of your greed there is a real possibility that our environment will be destroyed. If it is we will be destroyed because we are part of nature.'

20 "This statement indicates that in the minds of the Native people much has been done already to disrupt the native culture and if this Commission is not effective much more disruption, if not destruction, will be effected.

30 "Let us first of all establish our concerns, problems, mandate and direction in the district which we serve. Our mandate is to administer the Child Welfare Act within the area representing North Cochrane District, and in addition to this by agreement with the Kenora & District Children's Aid Society to administer on a fee-for-service basis the western coast line of James Bay from Kashechewan to Fort Severn encompassing the communities of Attawapiskat and Winisk.

40 "We have had a regional office in Moosonee since 1973; staffed by a native worker for four years and staffed by a white worker since September 1977, as well as an additional white staff worker since January of this year. We had been without staff for five months prior to this presentation and under our complement of two staff for the past two years.

"This is due to our difficulty in recruiting either native or non-native staff to work and administer the service as it presently exists.

"Since 1973 we have had six native staff who found it impossible to continue for many reasons. Some of these are listed as follows:

Firstly, the fear of native workers to administer the Child Welfare Act to the native population. For example, four workers refused to work with relatives regarding apprehension.

2. The fear of physical or emotional reprisal by clients direct towards the worker and/or the families.

3. There are few native persons adequately trained, and I believe the preceding brief made this point quite well - adequately trained and willing to come here to work.

4. We have difficulty in finding white persons with the sensitivity to do the job appropriately.

5. The loneliness and isolation experience in adapting to the life-style here in Moosonee.

6. The inadequate university and college training for rural social work practice.

7. The language difficulty for white

"workers, and this is certainly a major barrier to communication.

8. Inadequate housing.

9. Inadequate financial compensation.

10. The travel expectations up the coast line which make it very difficult for a family person.

11. The poor job opportunity for another spouse in the northern area, and

12. The transportation system which makes it expensive to leave the community for a vacation period.

"As a consequence, the agency has incurred high advertising and recruiting costs. There has been much expensive time spent in interviewing people; there has been a lot of overtime paid for staff, covering from Kapuskasing. They have had to pay high traveling expenses to administer this area from Kapuskasing. We have very high accommodation expenses and finally, high telephone costs to handle emergencies by telephone.

"From the service aspect, the consequences have been as follows:

1. We have inadequate services in the area north of the 50th parallel: it consists mostly of emergency and patch up services, in other words we're applying a band-aid to a major wound.

"2. We have a lack of continuity in services. We have difficulty in keeping accurate records when different staff are involved in the same case.

3. There is a confusion of clients in communities because information sometimes varies with each worker who has a different perception of the problem and sometimes has information the other worker does not have.

4. Problems are not perceived until they become emergencies and most often required a child or in some cases many children to be apprehended from the family and placed in alternate care, as opposed to helping the family manage itself before a crisis is reached.

5. Where there is only emergency service alternate care within the community is not provided or built up so that we find ourselves in the position where we have 126 children in care as of October 31st, 1977; 49 of which are status Indian and 13 Metis. We have 12 foster homes in which one or both parents are native, or native-speaking out of a total of 117 foster homes, bearly 10%. And within the foster care settings we have placed 13 native children in 12 native homes and 45 native children in non-native foster homes, and one child presently away without leave.

6. With insufficient staff we have been unable to engage the native communities north of the 50th parallel in the kinds of dialogue

10 "necessary to arrive at a meaningful service
to support a family life that is now hard
set by unemployment, landlessness, alcoholism
and poor housing and an education system that
rather than complementing the traditional
native values is endeavouring to supplant it
with white values and traditions.

20 "It seems as if experience has taught
us that we need to explore alternative ways of
servicing the area by initiating discussions
with the Chiefs and band councils and other
native organizations and agencies living and
working north of the 50th parallel.

30 "Our Board in its discussion with the
Council of Constance Lake Reserve #92, and this
is the heart of our brief, is accepting the
principle that the solutions to problems
encountered by native families should come
from within the local community and the right
to deal with those problems rests primarily
with the native people.

0 "In keeping with this principle, we,
as an administrative agent of the provincial
government are prepared to enter into negotia-
tions with the local Band Council to serve as
a resource to them in identifying needs and
providing resources to meet these needs
appropriately. The recognition of this prin-
ciple raises a multitude of questions that
relates to our service to the people living
north of the 50th parallel.

"We have three questions for you in this respect.

1. What new mechanisms will evolve to assure accountability for service to and by the native people?
2. How will these mechanisms relate to the existing ones and to the funding sources?
3. How should we best appropriate our resources, skills and experience to the native workers and community?

"At present, we are aware that the Federal-Provincial agreement is being reviewed and we are hopeful that they too are listening to your hearing for direction and recommendations. It is our opinion that progress will only best be served if it respects the basic philosophy of social work, that is self-determination."

(In French)

Mr. Chairman, our brief may have seemed to you to be very cut and dried. If you will permit me just a moment of levity I would like to relate a very short story that serves to illustrate a point very well. It concerns a little Japanese fellow whose family had emigrated to Toronto and who was placed in a school where he was not within his native setting. This little Japanese fellow's name was Itu. Now Itu had managed after a lot of trouble to grasp a few words of the English language and by using his name and adjectives managed to convey what he was trying to say. He would say for example: "Itu hungry" and point to

himself and the people would realize that he was hungry, or he would say: "Itu cold" and people would realize that he was cold. Well, one day it just so happened that poor little Itu had to go to the washroom and it was one of these big fancy Toronto washrooms where the urinals are quite high so he needed the assistance of the teacher and he asked her to help him up. So she finally understood what it was he was trying to say and she got him up but being a very tall lady she put him up quite high. Itu sort of said "Itu high, Itu high". She finally understood that he was up too high above the urinal so she promptly proceeded to lower him but put him far too low and Itu hastened to say: "Itu low, Itu low" so she tried to adjust him again but he said: "Itu late".

Mr. Chairman, the point I want to make with this story is that I hope that we are not living in an area which is situated too high on the map of Ontario that we will not get the recognition we deserve. We also hope that our brief will not rank too low in the opinion of the Commission, that it will be ignored. And finally, we sincerely hope that it is not too late to do something for the wealth of our future which is our children. Thank you, sir.

THE COMMISSIONER: Thanks very much.

MR. LASKIN: Mr. Polsiford, excepting the basic principle which you just outlined in your brief did I gather from a remark that you made earlier on that you feel that the provisions of the Child Welfare Act for example are inappropriate to native communities?

MR. POLSIFORD: They certainly are in the present context because - and I think mostly because the

provisions of the Child Welfare Act from what I gather have been drawn up by people working in offices in Toronto. I would like to give you a concrete and definite example of this. We received in the mail, sometime in December, late December, some kind of working paper so that we could have input into the present revisions which are scheduled to the Child Welfare Act and it was stipulated very clearly on there that we had until January 31st to submit our recommendations. Now I ask you how can we humanly proceed to some kind of decent input into this revision when you take into account that we have to represent, just the size of it; to try and get people together to formulate some kind of a brief. I ask you also how we could present intelligent recommendations when we, you know, we had barely a month to get everything ready and when we have many members on our Board who are certainly not familiar with the Child Welfare Act as it is. I feel that if the Ministry were sincere in its desire to have consultation, to have input from the people that it would be doing or it should be doing exactly what you are doing now, and that is going from community to community and getting the input from the people because they are the ones who should have the say; not necessarily those people down in Toronto.

MR. LASKIN: Are there any specific provisions that you can think of now or any specific ways in which that Act is implemented which make it inappropriate, say in native communities?

MR. POLSIFORD: Well, I believe the - on page 2 of our brief we presented the twelve basic problems which we have had to face and the fact for example that we have to have our administrative staff service this area from Kapus-

kasing. Right away you have a great big gulf separating, you know, the workers from their administrators, but the way the Act is set up this is the way it is. Kapuskasing is the head office, that is where it is to be located and that is where the administration is to be done from.

Also, the big problem as we have mentioned in the brief, the question of education. Now, if there were some provision in the Child Welfare Act to have training so that native social workers could be developed this would help to overcome many of those problems which we have mentioned. Perhaps Mr. Beaudreau would like to add something to that.

MR. BEAUDREAU: If I may add, Mr. Chairman, I think it would be unwise for us as white people to say there are particular provisions within the Child Welfare Act which are inadequate in terms of servicing the native families. I think the point that is trying to be made is that the Child Welfare Act was developed without the input of native people and is being imposed on native people. I'm certain that if the native people were given the opportunity to study this Act and the opportunity to revise it according to their own values and their own family lifestyle that there may be a lot of things within the Child Welfare Act that they would like to retain but they haven't been given that opportunity and I think if we are to continue developing services north of the 50th parallel for native people that certainly they should be involved in that process.

MR. LASKIN: And they aren't being directly now on this latest revision, they're not being directly involved?

MR. POLSIFORD: Certainly not this community;

they are in a sense that we have one Board member here but the Children's Aid Society as a whole are given one month to react to a major policy revision and that relates to a very important piece of legislation which touches upon the basic philosophy of child welfare in this province, and I think that to me seems to be unfair.

MR. LASKIN: Thanks very much, gentlemen.

THE COMMISSIONER: I think the message you deliver is very clear, gentlemen, thank you very much.

MR. LASKIN: Could you leave us one copy?
Mr. Beaudreau, could you leave us one copy of your brief?

---EXHIBIT NO.306:

Submission of North Cochrane
District Family Services.

MR. LASKIN: I understand that Action Moosonee will not be making a presentation this evening so that our next presentation will be the Moosonee Metis Association and will be made by Miss Bonnie Trapper.

BONNIE TRAPPER

Justice Hartt and Commission, ladies and gentlemen. Today we are gathered in this gymnasium to express our various views and opinions as to what we feel should be happening and what is happening.

Let us look for a brief moment at the cover of the information package provided by the Commission for the public. If you notice there is a picture of geese and fall. In this picture is a lone goose which appears behind the rest of the flock in the distance. Is the lone goose

behind because he doesn't know his role or is he confused? We as Metis people often feel like the lone goose and become confused as to our position with relation to society in general, and like many of us I am sure when it comes to economic, social and cultural development we just stay behind and watch at a distance because we are confused at what is going on.

As it is well apparent today we are not sitting behind; we are just expressing - we are expressing our feelings about the north and it gives us a great rewarding feeling when there is someone here primarily to listen instead of questioning the motives behind everything we say.

The Commission will be hearing many views and priorities of different individuals, associations and organizations.

Here in Moosonee there are approximately 400 Metis people.

Our priorities are in education, housing, employment and recreation.

Regarding education, we have in Moosonee two elementary schools and one high school. It is my belief that the primary function of all educational systems in this area should be to promote unity among the different elements in our community, as well as a feeling of competent participation and equal progress with the rest of the Canadian society.

In addition, regarding education, we are constantly being told to gain as much education as we can. This view seems slightly idealistic when one is faced with the reality of high unemployment and a lack of job oppor-

tunities which we, as a semi-isolated community, must face. It appears sad that so many of our young people today either accept defeat through lack of local employment or must leave their native area in order to use their acquired skills in the south where they may or may not be lucky enough to be hired.

With regard to employment, when the Onakawana mine opens, hopefully, this will create jobs for the people in our area, but out of these jobs what percent will be open for the residents of Moosonee and Moose Factory and the coastal communities? Will it be a quarter, a third or a half? I certainly hope it will be as close to a half as possible because we are suffering from a high rate of unemployment. Consequently because of the unemployment rate it puts serious stresses on many families in this area.

On the other hand, we cannot just have more opportunities for employment and not take into consideration the problems of housing and recreational facilities. If the population in our community is to increase we must have adequate housing in a price range which people will be able to afford.

We have at present recreational facilities which are adequate for the community's need as we now stand. In the James Bay Education Centre (gymnasium), the gymnasium is not normally open at night for various sports activities. The Metis' Community Hall which will be opened to all members of the community this coming Summer will house a drop-in centre for the youth, as well as being available for various organizational activities. Swimming, curling and hockey facilities are housed at the former Canadian Forces Base and are adequate, but inconvenient for the majority of the com-

10 munity due to the distance involved. This is why we would strongly recommend as much aid as possible in the financing of the proposed new indoor-outdoor recreational complex in the downtown Moosonee. This would result in a modern, easily accessible facility which would be entirely adequate for our present needs, and go a long way towards meeting the needs of an increased population.

20 In closing, I would like to thank the Commission for the opportunity to present this brief and I hope, as a result of the hearing here in Moosonee, that we as a community will have the chance to unite and progress, not only through our brief but also on behalf of all others who have presented briefs.

Thank you.

MR. LASKIN: Thank you, Bonnie.

Our next speaker will be Bishop Leguerriere, who is going to address the Commission with a few words.

30 BISHOP LEGUERRIERE

0 Mr. Judge Hartt, ladies and gentlemen. I am really caught by surprise because I was asked to say these few words two minutes ago. But I think I have a right to speak and the main thing why I have a right to speak is my 34 years in the area. So, in a sense I have a right to speak more than those who are just 30 years old.

And I did not prepare a brief. A brief was prepared by what we call Project North which is a brief prepared by the churches. The brief was prepared and presented to the Hearing in Timmins in the month of November

and I just want to say that I endorse the brief, that I have nothing to change in it and this is our brief so I thought not to read another brief here.

But I want to say how important is the Commission that is going around the north now. As we know we have very big problems: social problems, economic problems, and we do hope that the result of this Commission will be recommendations to the Ontario Government so that it would improve this situation in our northern communities.

So this is what I wanted to say.

(In Indian) Thank you.

THE COMMISSIONER: Thank you.

MR. LASKIN: Our next speaker is Mr. Frederick Whiskeychan. I believe we had your brother interpreting for us this afternoon.

FREDERICK WHISKEYCHAN

I may sound like one of the black sheep in the family, but I am against development. Development meaning to lakes around me, the waters which come from the taps which I have to turn on to take a drink of water. It deprives me of the nature of the water, that is to go down to the river and fetch that water and respect that water that much more. Same way with the furnaces which it takes to heat this place; the fire which is in the furnace. For - in making my fire in the morning it strengthens me, it gives me respect that much more in myself and my surroundings of this world. That is, the things around me; my body you see here in front of me today and the words which flow

from me that from my spirit, that much is from my mind. My body, too, which I come here to this world to learn so that I may grow spiritually. My body is a tool which each day I must sharpen so that like an axe, like any tool must be sharpened so that it can be used in a proper way and the best way, in its essence. So now I have around me people, my brothers will speak of development, will speak of restoring a poor house into a rich, not necessarily rich but a home which is deprived of poorness, of - and the food which I eat, the food which I consume, the food which sustains me, it's further and further away; that is the noise that comes with this new way of life. The food goes further and further away: the animals, the rivers, the trees, all that. And I eat this food to sustain me so that I may live, so that my children may live so that I may teach my children what I have in my heart that which - so I can give them the best of life and what life has to offer in this world; in this world, for there are many worlds, it is not only this one world. And this world at this time is in a very sad state and must somehow, I don't know how, but make itself whole again, make itself pure again.

I didn't come here with a brief, that is I mean a piece of paper, writing down my thoughts, because I heard this was going to be a Hartt Inquiry so I come to inquire in my heart and I speak that which is in my heart, in my soul or in my spirit. Call it what you like but there is such a thing as the spirit, that is the spirit in trees, the spirit which is in the waters, the spirit which is in the fire, in all the elements of this world. We don't have the right to take away to destroy this world.

I would speak more but there is more in my

heart but that is all I am going to say at this time. I do not - what I speak may sound like a fairy tale or it may be a dream but the way things were as my grandfather spoke of are - people living today speak of, as I speak of here today is what I live, may not die. That's all.

MR. LASKIN: Thank you, Frederick.

Our next presentation is going to be by Wa-Wa-Ta, who are just behind me here, and will be made by Garnet Angeconeb. You've always been behind us, Garnet, now you're facing us.

GARNET ANGECONEB

"Mr. Commissioner, we wish to present to present to you a brief on the importance of communications in the Treaty #9 region. A summary of progress made in providing communication services to date, and a set of goals and recommendations for the further development of communications in the Treaty #9 area. Wa-Wa-Ta believes that the development of communications is vital to the development of the Treaty #9 region. A reliable and accessible communication system can enable the people to share and discuss information they need to make decisions about matters which affect them. The communication system thus becomes a vital tool which enables native people to participate in their own development.

"THE IMPORTANCE OF COMMUNICATION

"We want to emphasize to you the importance

"of communication in our region. Our communities have no roads; we are dependent on the airplane beyond the range of our boats and ski-doos. Airplane service is not cheap. It costs about the same to fly the 275 miles from Sioux Lookout to Big Trout Lake as it costs to fly from Toronto to Thunder Bay, a distance more than three times as far, so that we must charter planes to reach the smaller communities. Flying is dependent on weather, as you are sure to learn when you come to visit us. Even in clear weather our smaller communities without airstrips are isolated for several weeks during freeze up and break up.

"There are also several problems with the mail services which make good telecommunications all the more important. Not everything can be done by telephone. We have to resort to some unusual and expensive methods to get vital information into the communities. For example, to distribute copies of the Wawatay supplement on the hearings during freeze up we chartered planes to drop papers tied in green garbage bags into the communities. This may be the first Royal Commission that has literally bombarded people with information! Reliable communication in emergencies is vitally important, particularly in smaller communities without nurses or Ontario Provincial Police, and without a local airplane available. For this reason alone, we believe that every community must have reliable telephone service. In a region where travel is so difficult

"and expensive, communication is also an important organizing tool - to enable leaders to plan meetings, discuss priorities, and make decisions.

"The use of communication in these hearings is an example of its importance. The telephone has been used to plan, organize, and coordinate activities of all the participants. Both radio and newspapers are being used to inform the people in their own language about the hearings so that they will be able to follow the statements made so that they will be prepared to participate in the community hearings. We believe that communication is also important to the economic development of our area by our people. For example, the use of the portable two-way radios has increased productivity from our fish camps by enabling the camps to call a plane to deliver a load of fresh fish to market before they spoil. Trappers are now using two-way radios to keep in touch with each other and their communities, to summon organizations serving the north, and to summon help in emergencies on the trapline.

"We use communication in many ways to administer our activities in the north: To coordinate and keep in touch with field workers, teachers, nurses, pilots, etc.; do business with commercial suppliers, banks, government agencies, etc.

"In 1971, the Chiefs set the tone for the communication development which has taken place in this decade. They cited communications as their first priority, and stressed the need for reliable communication within the region to link families, friends and parents, and to link the Chiefs and Councillors who had responsibility for planning and administering the development of their region. The Chiefs pointed out that without communication with each other, they were not able to plan and organize collectively, and were at a major disadvantage compared to the many government and commercial organizations that play a role in the region. The first step towards that goal was the northern pilot project sponsored by the Department of Communications which provided two-way HF radios to six communities and start-up funding for the community radio station CFTL in Big Trout Lake. The HF radio network was expanded to 24 communities with the assistance of DOC and the Indian Community Secretariat. Important as the equipment itself, the process of this project which involved the Chiefs in all major decisions and which emphasized participation of the communities in helping with installations, providing a building for the radios, and in taking responsibility for the operation and maintenance of the equipment. The project used a community development approach through field staff who worked closely with the communities and who provided training in equipment operation and maintenance, radio program production and manage-

"ment.

"In 1973, the Wa-Wa-Ta native communications was formed to take over management of the northern pilot project two-way radio system, to coordinate native communications activities in the region, and to keep the people in the remote communities informed about communication activities and policies that will affect them. Wa-Wa-Ta believes that a philosophy of participation and community development is the key to the development of communications and all other services in the Treaty #9 area. In our own organization, we received direction from our Board of Directors who represent the people of the northern communities. We have tried to plan our programs to respond to their needs and to keep them informed of communication matters that will affect them. We are still trying to meet the goal of better communication within the region. Our High Frequency radio system now serves 37 communities, and we have made radios available to people on the trapline and the hunting and fishing camps. These trail communication systems will still be needed even when the telephones are available in all the communities. We have provided assistance to communities interested in starting their own radio stations. Muskrat Dam is now on the air, and there are plans to assist more communities in setting up community radio.

"Wa-Wa-Ta also publishes a monthly

"newspaper, the WaWaTay News, in English and in Indian syllabics also providing translation services. However, we are pleased that the communication needs of this area are now also being addressed by the common carriers and the CBC. Under the remote northern telecommunications project, Bell Canada with the financial assistance of the Ontario Ministry of Transportation and Communications is providing reliable telephone service to 22 communities for the first time. Three James Bay coast communities will receive reliable service from Ontario Northland.

"Under the accelerated coverage plan, the CBC will provide radio and television service to communities with a population of 500 or more. In the Treaty #9 region, the communities of Big Trout Lake, Fort Hope, New Osnaburgh, Pikangikum, Sandy Lake, Attawapiskat, Fort Albany and Kashechewan will receive service. The CBC has offered access to the local radio transmitters to communication societies in these communities. Sandy Lake is already on the air, and other communities are preparing for local access. The CBC through radio station CBQ in Thunder Bay is also sponsoring a weekly Cree language program which is already very popular with those who can receive it.

"WHAT REMAINS TO BE DONE

"Much progress has been made but much

"work remains to be done to meet the communication needs of the Treaty #9 people. To southerners, it may seem that we have done very well. Most of our people now have telephone service and the largest centres have CBC service as well. But population figures are misleading. It is of no consolation to the residents of Summer Beaver to hear that Bell Canada is providing service to 22 communities when he is still relying on a two-way radio. There are 7 permanent communities with no reliable telephone service planned.

"Even having a telephone in a community may be a mixed blessing - if there is only one telephone. The Chiefs of Sachigo and Muskrat Dam have pointed out that one pay phone is entirely inadequate because it will present hardship for the people to come from all over the village to make and receive calls, and it will not be easily accessible in emergencies, especially at night. The Chiefs have questioned the wisdom of investing in a multi-million dollar communication program and then providing only one pay phone in that community.

"There are other problems concerning the quality of our telecommunication services. Breakdowns in the local exchange service may not be repaired for weeks. People may get charged for calls they did not make on phones that did not work. It may take hours to get

"a circuit in or out of some communities. We have tried all day to get through to the one telephone in Lac Seul. These problems are not insurmountable. In a few minutes we will outline to you some ways we think they might be solved. But they do point out that there are still many issues to be resolved.

"Concerning broadcasting, the needs are greater still. Radio has become a vital source of information to the people in our region. Many of them have used the radio to learn about this Commission and to discuss its importance to them. But access to radio in our area is still very limited. Our communities are small: 25 of them do not qualify for CBC service. Other ways must be found to bring radio service to them.

"Again, statistics may be misleading. Our largest communities will receive CBC service, and they represent about 20% of the remote population. But considering the frustrations of the people of Bearskin Lake, Wunnimemun Lake and Kingfisher Lake who are to be served by the same microwave system that will bring radio and TV to Big Trout Lake, while they will receive no broadcasting service at all.

"We are making efforts to find ways of extending radio services by helping communities to start their own stations or to receive the signal from another community. We had hoped that the new telecommunications system would

"help us to develop a regional radio network. But it appears that the technology is dividing us from each other as much as it is tying us together. We cannot afford to link communities with satellite service such as Muskrat Dam to those with terrestrial service such as Sandy Lake or Sioux Lookout. To do so we would have to lease a line all the way back to Allen Park near Toronto to get onto the Satellite. Not even the CBC can afford to do this, so Fort Hope which will receive CBC programming by satellite, will not get the programs from Thunder Bay, which provide much useful information about northwestern Ontario.

"GOALS FOR COMMUNICATION DEVELOPMENT IN
NORTHERN ONTARIO

"We propose the following goals for communication service in the Treaty #9 region:

1. Reliable telephone service for all permanent settlements;
2. Local telephone exchange service for all communities that request this service;
3. Radio broadcast coverage of every community with programming that reflects the cultural needs of the region, e.g. including programming in native languages and programming relevant to native people in the region;
4. Participation by the norther communities in all decisions on communication services

" that affect us;

5. Participation by native people in the delivery of communication services through training and jobs in communication equipment operation and maintenance, administration, and media production.
6. Ongoing efforts to develop communication systems and services that meet the needs of the remote communities.

"RECOMMENDATIONS TO THE COMMISSION

- "1. HEARINGS IN THE COMMUNITIES: Because of the difficulties with communication and transportation that we have described to you, we join with others who have urged you to hold hearings in all the northern communities. Only then can you be sure that all native people will have had an opportunity to express their opinion.
2. A STUDY OF COMMUNICATION REQUIREMENTS: Because we believe that communication is so important to the participation of native people in northern development, we recommend that the Commission should include communication in the topics that it investigates. A comprehensive plan should be developed which would include all the communication requirements of the region. We recommend that a study to identify these requirements and means of meeting them should be conducted as part of the

" planning process.

3. CO-ORDINATION OF GOVERNMENT AGENCIES: We recommend that the Commission should examine mechanisms for better co-ordination among the various organizations involved in providing communication services to the region."

On behalf of Wa-Wa-Ta thank you very much for the time.

THE COMMISSIONER: Thanks very much, Garnet.

MR. LASKIN: Thanks very much, Garnet.

---EXHIBIT NO.307:

Submission of Wa-Wa-Ta Native Communications Society.

MR. LASKIN: Ladies and gentlemen, that completes the list of presentations which I know about. As of now, is there anyone else in the audience who would like to speak this evening?

If there is not I know Commissioner Hartt has a --

Yes, sir.

JOEL LINKLATER

I was here for MDAB earlier. By closing this hearing I would just like to say a few words that comes to my mind. In our living here in Northern Ontario, what I would like to say is that - in regards to living, earning our living, our wages, I was up to the nuclear south a year ago in a place where you call Douglas Point, where they

built the nuclear power, and I went there as a foreman carpenter and I was earning over \$10 an hour working in there. The labourers were getting over \$8 an hour and here in Moosonee the tradesmen not even earning that money, what the labourers are earning down south, and yet the merchandise where they are living are very much cheaper than here. Like, for example: Last week on a Cochrane paper on one bag of 50 lbs. of potatoes were \$2.55. At the same week here in Moosonee were \$11.75 and the gasoline here were \$1.10 a gallon. At Fort Albany it's \$3.00 a gallon. As you go up to Winisk they're \$5.00 a gallon and the wages are lower as the prices are going up. And what is concerning me, why the Government can't make exceptions in regards to our cost of living here. Regardless of where you go in Northern Ontario you still pay the same price when you buy a liquor anywhere in Ontario and this is why I would like to say a few words on this. Thank you.

MR. LASKIN: Is there anyone else in the audience who would like to speak this evening? May I have your name?

A. My name is James Locke.

THE COMMISSIONER: Yes, James.

JAMES LOCKE

Let me just get started here.

"Almost everybody in Moosonee and Moose Factory live off the land in some way. For instance, we use it for clothing, food, living space, hunting grounds, to

"look at and be proud of, for beauty. And then for some company to come in and take it away, ruin it. Sure, they said, it would be OK. But look what has happened to Elliot Lake; look at the problems they're having, and the pulp and paper industries, polluting the water with mercury, killing the fish and the animals that eat the fish and people.

Let's look at the problem that is going to affect us the most. Onakawana is nothing but a big swamp! So say the mining industry, but they're wrong. My parents and I went out in the so-called swamp. We saw ten grouse one Saturday and more than that on Sunday, not including the two magansers and some moose tracks and some bear tracks, and the tree roots and the bog, ugly, rotten, swampy, so-called but some of them are hundreds of years old and the bog probably developed from the glacier when it melted. So I am asking you, is it worth it, worth the money, worth the jobs, is it really worth it?"

Thank you.

MR. LASKIN: Thank you, James.

---EXHIBIT NO.308:

Submission of James Locke.

MR. LASKIN: Is there anyone else in the audience who would like to speak? I know Commissioner

Hartt has some closing remarks but before that if I could just make a couple of announcements about tomorrow. As the schedule indicates we will be in Moose Factory starting at 9:30 in the morning. I understand that there will be a lunch served for all those who are in attendance at about 12:30 in the Parish Hall; it's pay as you eat and there will then in the evening be a feast around seven o'clock for everyone who is there followed by a dance. And after we adjourn this evening there's some coffee and cookies outside and I urge those of you who are here to stay and talk. There will be members of the Commission staff who will be still here if you wish to talk informally. If not, I hope you will all come out tomorrow and I would like to thank you for being here this evening.

Commissioner Hartt.

THE COMMISSIONER: Thanks, John. Despite what you have to say I really have very little say. I did not come here to speak, I came to listen, to try to understand. You have taught me a great deal today but I have a great deal more to learn.

As John said we're invited to go to Moose Factory tomorrow. We will be there, and that will complete the preliminary hearings of this Commission. Some of you might know that it was the intention of the Commission to conduct these preliminary hearings, preliminary meetings, at different spots across the north and this will be followed by a preliminary report. I have said very, very little during the course of the hearings here and during the course of the other hearings that have been conducted across Northern Ontario, but I will have some rather pointed things to say in that report and we hope to have

it available in about a month's time.

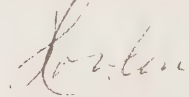
Thank you very much for coming out. I hope to see you tomorrow and if I do not I hope to be back to Moosonee very soon and I hope to see you then. Thank you very much.

10 ---EXHIBIT NO.309:

Submission of Ross Irwin.

---Adjournment.

20 CERTIFIED CORRECT:



(Thomas F. Conlin),
Official Reporter.

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ROYAL COMMISSION

ON THE

NORTHERN ENVIRONMENT



Hearing held at Moose Factory,
Ontario, on February 2nd, 1978,
on commencing at 9:30 a.m.

Thomas F. Conlin,
Official Reporter.

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ROYAL COMMISSION

ON THE

NORTHERN ENVIRONMENT

Hearing held at Moose Factory,
Ontario, on February 2nd, 1978,
on commencing at 9:30 a.m.

- - -

BEFORE:

Mr. Justice E.P. Hartt - Commissioner.

APPEARANCES:

John I. Laskin, Esq. - Counsel to the Commission.

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APPEARANCES:

Peter Mitton, Esq. - Counsel to the Commission.

---On commencing at 9:30 a.m.

PETER MITTON: Could we start today's proceedings please. I would like to call upon James Wesley to open with a prayer.

(Indian prayer)

PETER MITTON: I would like to call upon James Wesley to make a presentation at this time.

MRS. MARY LOU IAHTAIL (translator)

I would like to introduce our elder James Wesley and he is originally from Kashechewan and James Bay and he has a presentation to do on behalf of all the Cree in the area.

The first thing I would like to say is to give thanks to our Creator who has made this gathering possible for all of us.

I also thank our Creator for being patient on my part to wait for this time to come. He has his own time to make these things possible for the white people and the Indians to sit together and to come together and listening to one another.

When we heard about this gathering we have thought and thought about this gathering and since we have been preparing in thought we have come to the conclusion to inform you in our thinking. We have thought of our

Creator first because He has made things possible, He has given everyone, the white people, intelligence and He gave it to the Indian also and He made this earth that we live in for all of us as equal to the white people, to the Indians.

Our Creator did not give intelligence and the white knowledge to the white man only. He also gave it to the Indians.

I think that it is time that everyone of us realized that the very first one who has created this earth and who has intelligence is our Creator and it's time for all of us to realize this and to benefit.

And I would like to present this carving that has put our thoughts into it. Our thoughts of our intelligence are in there that our Creator gave us and this I would like to present to all of you.

And we have included the plans of our Creator when He first made this earth and the intelligence of our Creator that came from Him and we have included an intelligence to all of us that was included when He created the earth.

And the carving was carved on the Kashechewan Reserve in '67 and all our thoughts were put together and this represents of all the thinking and intelligence of all the Crees in James Bay area.

Do not be too surprised in seeing that other people do think. Just continue to think that our Creator

makes things first and needs those things the way he intends them to go. He also gave everyone intelligence like I said before and equality and this symbolizes today this is the way we think.

And the round thing that you see on the top represents the earth and the people that He has put inside the earth. And the cross represents our Creator and the trinity and the son of God died on the cross for everyone of us in this earth.

And our Creator holds the globe, the whole globe with his hands and looks after it day by day for all of us. The flag represents when the first government came to James Bay area to meet the Indians for the first time in 1905.

This represents the bible the British government had when they first came to see the Indian people in James Bay area. This bible says, in translating, do not be afraid, just believe, and we as native people today, we shall not be afraid because we believe.

On the other side of the bible you will see it is written in the English language. And at the bottom you see the Indian head with the feathers around the head of an Indian and this represents that our Creator also created Indians and this Indian represents that we still hope and believe in our Creator. He has looked after us ever since our Creator put us on this earth and we still believe today that He will look after us until we reach what He had intended for us in the next world because

we Indians do believe there is physical and spiritual life and if we do believe in the spiritual life no matter what happens we still have that spiritual value that is going to strengthen and sustain us to continue to meet anybody, it doesn't matter who it is in this world.

At this time I would like to present this to Patrick Hartt, this carving because our thinking, our thoughts are being shared to you and this is our sincere wish to you that you were chosen once again to come to the Indians to try to talk things all over again and may everything that is included in this carving guide you in everything in your proceedings and to all of us.

And I'm asking you to carry this around with you when you go to different Indians so that it will guide you and help you in working towards our Creator.

Thank you very much for your attention.

THE COMMISSIONER: May I say very briefly sir, how appreciative I am of what you have given to me and I assure you that I will carry it with me and I will have it with me when I go to visit your individual communities. I will remember your words and the symbolism behind those words. Thank you very much.

PETER MITTON: I want to call upon the Kashechewan band presentation, Chief Willie Stevens.

CHIEF WILLIE STEVENS

The presentation was made by our Elder, James Wesley, Chief Stevens and Sinclair Williams, our Councillor from Kashechewan.

"I will be relating this story from what I have learned from my former Elders. This story will concern the encroachment of the White European race.

In the past, the time came when an Indian had a vision regarding a race of people that would come from the East into their land. These people would be different, and they would speak a foreign language. The Elders that told me of this story were: John Wesley, Thomas Stephen and Sandy Lazaras. The first place these strange people landed was at Rupert's River. These people brought with them many different things.

In our area, on the Albany River by a creek called Yellow Creek, our people found a cabin in 1735 A.D. This was the first settlement by the Hudson Bay Company. These foreigners brought many things that were different from what our people were using, like guns. From what these three Elders told me, I learned that our people were not hurt by the White Europeans in those days. These people operated their guns in this manner: the powder was put in first, then the grass wad and then the pellets. When these guns were fired they made a lot of smoke. And as I mentioned before

"these guns were not used to hurt our people.

The reason the Hudson Bay Company settled in this place was because this area had plenty of wild rice: such animals as rabbits, marten, beaver, etc. The Hudson Bay Company measured the fur pelts against the height of the guns, at that time these guns were four to six feet in length. Our people did not get to say which gun was to be used in measuring the furs. This was how our people used to get or buy guns from the Hudson Bay Company, and how our people began using the Whiteman's tools. Also these White people brought with them clothing and what the Indian people called sacks, a type of canvas, these were heavy and thick like a cloth. These were used in the beginning as were other implements, axes, knives, etc. The White people also brought with them different types of implements for setting a fire, such as matches. These matches when lit smelled so much that people coughed from the smoke, and the smell was awful. The other type was a steel rod and a flint rock. There was black powder at the bottom of the rod and when the flint rock was struck it ignited the the black powder. The Indian people decided to adopt some of these things from the Whiteman. At this time the Indian people were still wearing their traditional dress. With the coming of the Whiteman the Indians began to adopt some of the European's clothing. These people made settlements along the Albany River. The first settlement other than Fort Albany, was a settlement 150 miles west, which was called Fort Hope. Then came

"Hamut, and Osnaburgh, this was the length of the Hudson Bay Company's route. The Hudson Bay Company was supplying all these settlements. They had a monopoly on the fur trade and as a result the Hudson Bay Company was here for many years. The Indian people at that time knew of another party. This party was a French company, and this company was only there for awhile.

The Elders said that in their opinion there was talk about some White visitors coming, to discuss the trading of Indian land. The person that told the people of this situation was a minister. The Elders said to us that these people approached them suddenly to ask for their land. The Commissioners came and as a result the Indian people signed the treaty of 1905. This was Treaty No. 9.

This section of this presentation concerns the aftermath of Treaty No. 9. On August 3, 1905, the Indians of our community were visited by the Crown's Commissioners who came down the Albany River from the west. Our elders told us that the meeting place was held outside in the open, at that time there was no big buildings other than the Hudson Bay Company Store. A Commissioner held a Bible in his hand to show the seriousness of their intentions. These Commissioners that were representing the Crown in the negotiation process, gave our people one hour to make a decision. In that short hour our people did not have a chance to understand or discuss much of what was going on

"because of the language, other than to say that these Commissioners had authority that represented the Crown. In the beginning the Elder people did not want to commit themselves. They said, 'We don't know what's in store for us in the future'. In further negotiations among themselves, they came to a conclusion that they should agree with the Treaty, because they wondered what would happen to them, if they did not agree with the Commissioners. For these reasons they agreed to the Treaty and our people hoped that these people would not rule over them. When the Commissioners came for an answer, our people were asked, 'Have you finished? If you have then you can show this by raising your hand.' This resulted in what appeared to be a unanimous decision to agree. The Commissioners were surprised, they had yet another proposal, and that was the actual signing of the Treaty itself. At the signing of this Treaty there were members from the communities of Attawapiskat, Winisk and Fort Severn. This was the land area the Crown wanted. So our people at this meeting all signed. After the signing they all had a feast to honour this agreement. Everyone was to attend, adults and children alike. They were to be given presents, etc. In the final meeting the following day, a Roman Catholic priest was present, and a Hudson Bay Company representative. The Treaty was to show that the Whiteman had good intentions.

After the signing of the Treaty our people

"were told that they would be organized in this manner, they were to elect a Chief and some Councillors to lead them. Each Chief and his people would make up a Band for one reserve (community). The number of Councillors would depend on the population of that community. Our people were told that there had to be a hundred people in order to elect a Chief, and that they could elect a Councillor for each hundred people. The first elected chief was a Mr. Spence. The Crown told the people that if they did not like their Chief that they had the authority to change him, because the reserve was now theirs. In those days our people by electing someone stood behind that person, the majority did the deciding. The same thing applied to the Councillors. A man the people supported like Andrew Wesley, could be Chief for twenty years or more. At the time the Treaty was signed a reserve was not mentioned, until the following summer. It was then that a reserve system was set up. A suitable place, where there were plenty of trees and dry land had to be selected. It was to be resolved among the people as to the location of this reserve. The Elders looked at the source of food supplies for the generations yet to come. This they told to the elected representatives so that they would select a suitable place for our people to dwell. These places are known as Attawapiskat, Winisk and Fort Severn.

In this promise regarding a reservation six

"men were invited into a house in the area. These men were: Andrew Wesley, John Goodwin, David Wynne, David Andrew, Xavier Bird from Winisk and Joseph Iahtail from Fort Severn. In this Treaty our people were promised a sawmill, housing, schooling, medical services, doctors, gardening tools, vegetable seeds, and livestock, etc. The Commissioners clapped the men on their shoulders to show their appreciation. The items mentioned above were promised to any Indian who would live the reserve. Then the Commissioner proceeded to say as he pointed to the sun, the river, and the grass, 'That as long as you see the sun shine, the river flowing and the grass growing these things will be remembered as a promise. While you live on this piece of land it will be considered yours. Whatever business you have regarding trespassers, it would be up to your people to decide what to do about it.' When this happened, Andrew Wesley was Chief. Preceding Andrew Wesley was Moses Wesley who was Chief for twenty years and in all that amounts to forty years. The Elders told us that they soon encountered problems with some Government Wardens concerning their traditional (Indian) trapping and hunting areas.

That was a presentation from James Wesley and I'm going to go on to Willie Stevens, the Chief of Kashechewan Band's presentation.

"An Elder spoke about his life and the land, and how important it is to live off the land. He

"said he was born in the wilderness. On the land there were no divisions by community. This Elder was raised traditionally by his mother and father, he was breastfed the way the Great Spirit intended mothers to feed their young. He learned to survive in the wilderness with the land. Our people did not have stoves to warm themselves with like they do today, they used to use open fires to heat their tents. This Elder also said that it is important to take care of our land, the land that the Great Spirit created for our people. We learned the ways of survival from the wild animals. This Elder shared the experience of all the animals living in his area, because he actually grew up with them.

The Department of Indian Affairs did not do very much to help our people in those days. This Elder said he knows one family that starved to death because of the Whiteman. The White people refused to share their shelter and food, as we had shared with them.

We the Muskagowak people never really realized what the Whiteman was doing to us. They have broken the Treaty with our people. All through the years since 1905, our people have been living off the land. Most of the Elders still talk about the promises the Whiteman made. However, seventy years later after the Treaty was signed, the Whiteman is now talking about damming our rivers for the benefit of their people. This is not going to work for our people, and it is not going to work for your people. You are destroying

"what the Great Spirit has created. We the Muskagowak people don't want the Whiteman's progress to destroy our area. We have children that must have a good place to grow up in, and the unknown future to care about."

That was Willie Stevens and the presentation to be continued by Sinclair Williams, the Councillor.

"We are very concerned about the Whiteman destroying our surroundings. The land and everything on it is sacred because the Great Spirit made it.

Our relationship with the land is as sacred as a marriage created by the Great Spirit. This marriage must not be broken or our people cannot survive. Many of our ways are in danger because of the European. Our young people are having all kinds of problems, young families often break up these days. All these bad things that are happening to our people have come with your society. It seems that the gifts the Great Spirit has sent for us to use for our good in life are what the Whiteman wants, just so he can destroy them. Your society would like our people to help them destroy these gifts, but we will not set this bad example for our future generations.

So let us now think on all that has been said by our Leaders, and may the Great Spirit guide us through this battle to save our people and our land. Thank you."

PETER MITTON: Thank you very much. I'm sorry I did not introduce you properly at the beginning. That was Archie Wesley reading the paper.

---EXHIBIT NO. 310:

Submission by Archie Wesley.

PETER MITTON: Could I call upon Chief Fred Wesley from the Attawapiskat Band to give the presentation.

CHIEF FRED WESLEY

MRS. MARY LOU IAHTAIL: He says I have been listening ever since yesterday and the last presentation and the presentation today it indicates that I have heard everybody and speaking on behalf of the native people and it is very important to think we also have to think of our spiritual wellbeing to all people. And you are influenced in the carving we have just presented and there is such laws made in this world to help those people. We have been discussing since yesterday to make up the future for the wellbeing of the people.

It was done in the past that the people were given the laws to do such things and they didn't do much about it and if you look at the past I'm sure they lost their life and the creation of all things they had because they did not do what our Creator wanted them to do. And it is very important once again to look at all

parts for physical and the spiritual guidance so that is the only way we will be able to have all people.

And what I would like to stress is that it is better for people who are leaving their children and their wives and their husbands to be thrown in the darkness so that they will be or they will rethink all over again rather than seeing their children suffer because of them, because it makes me feel bad to bring this up, however, I have been very upset for the last month because one of my sisters has gone and left her children and if we don't do anything about this I'm sure she is not going to survive either. She's going to lose everything, her life and her spiritual life, a very poor life and we do not know what to do to help her.

PETER MITTON: Fred Wesley, the Chief of Attawapiskat Band.

CHIEF FRED WESLEY

Before I go ahead I would like to introduce my members in my Band Council who are with me who are here for this presentation for this hearing. On my right is Mary Lou Iahtail, Councillor, John Nakegee, Head Councillor, and Chief Fred Wesley from the Attawapiskat Reserve.

Mr. Commissioner, it is a great pleasure to

have this opportunity to speak to you in person on behalf of the members of my Council.

"My people have been a patient, long suffering and forebearing race. Since the signing of the treaty, native people have died with patience, having waited for promises to be carried out. At present we are still suffering because the promises are still neglected before us. The present generation of native people now speak clearly and loudly before your Commission to re-negotiate those broken treaties which represent a breach of trust and a betrayal of faith by both governments.

We want honesty and justice from both governments, to be recognized as Humans, and we want the right also to have a voice in their decision making on proposals and projects that will affect us in our way of living - living in peace and harmony with nature.

We also would like to have an input into the education of our children so that once again they will have pride in their own race and dignity who they are. The reason for such a request is that we see our children come home from high school. They are affected by the European Culture, as it influences them to take no pride in themselves. Therefore, education must be re-defined to make it relevant to the needs and cultures of the Indian people. It should also include Spiritual Values, which help to promote

"self-respect within oneself and respect for others.

We, therefore, as Native people are opposed to the big Industrial development projects proposed by the Provincial and Federal Governments.

These projects completely destroy the land and the beautiful surroundings which are not replacable but vitally important to the survival of the people. It also destroys the animals that need the elements of the forests and waters to survive. If these development projects do go ahead we will have nothing to offer to our nation yet to be born. Ours was and is the way of nature, a natural existence. Mr. Commissioner, we realize that it is very difficult for you to understand, but nevertheless, we hope that you will try because it is as important to us as money is to the Whiteman. Nature and surroundings are important to the Indian because they provide him with his spiritual and physical life.

We ask you Mr. Commissioner, to have the leaders of each community recognized as any other ministers in Ontario. We are elected, as they are elected.

Also, Mr. Commissioner, we would like you to look into Indian Affairs in the James Bay Region.

- 1) We ask that they change their present system of administration to give us freedom to plan and administer our own Band Affairs at our own pace.
- 2) We ask that Indian Affairs provide

"resources for better administration and communication.

- 3) We also want sub-offices within our reserve or other reserves as we find it is very costly for our people to travel when in need of seeing them.
- 4) We, the leaders, would like to sit on the selection committee to interview applicants for positions open in the department. In the past, we have experienced that the regional office often sends people who have no understanding or feeling for the native people of the north.

We are not saying that we no longer need or want the assistance of Indian Affairs. We do want to work with them.

By this presentation, Mr. Commissioner, we have indicated that we are non-violent people. But we would like to have meaningful consultation with both governments.

At this time, Mr. Commissioner, I would like to extend an invitation to you and your commission to come to Attawapiskat. There you would find concrete evidence of the community life in the north. These hearings are an historical event and my people would have a great deal to say to you. You would learn by what you see and hear.

May the Great Spirit guide you in your proceedings.

"I thank you for your attention."

THE COMMISSIONER: Thank you and I will be visiting Attawapiskat.

10
---EXHIBIT NO. 311:

Submission by Fred Wesley.

PETER MITTON: I understand the coffee is available at the back, so I suggest that we take a fifteen minute break for coffee.

20
---Brief recess.

---On resuming.

PETER MITTON: Could we start again please. Could everybody move back to their seats so we can start off again, please. We don't have a great deal of time today. The next presentation will be made by Chief Tom Archibald of the New Post Band.

30
CHIEF TOM ARCHIBALD

Mr. Commissioner, ladies and gentlemen, the Position on High Cost of Living in the North is presented to Justice Hartt from the Chiefs of the James Bay area, Moose Factory, Ontario, February 2nd, 1978.

40
"The cost of living for the northern James Bay communities is extremely high compared to southern Ontario. While the wage economy in these communities is low, the people living there are forced to pay the highest costs in goods and transportation.

"The following are some examples:

1. TRANSPORTATION

Although the government subsidizes Nor Ontair Airlines, the local freight rates and passenger fares continue to escalate unjustly because the subsidy programs are not extended to the more northern airlines, such as White River Airlines.

The cost of shipping one standard frame house to Winisk is \$18,000!

The price of one gallon of gas is \$4.00.

2. UNEMPLOYMENT

The unemployment rate in this region exceeds 85%. However, this is not reflected in the Federal Government's unemployment rate statistics. The wages relate directly to the high unemployment since our people have the lowest wage rate in the province, which in some cases barely reaches the minimum wage. Traditional pursuits of living such as trapping are still maintained, but to a limited degree due to the depletion of the wildlife.

These pursuits are seasonal and subject to world market conditions.

3. INFLATION

Although the Federal Government has implemented wage and price controls to lower the national inflation rate, the inflation in this region

"continues to climb alarmingly. The Federal and Provincial sponsored programs for Indian bands do not provide the extra funds necessary to accommodate this high inflation index.

We, the Chiefs of James Bay, request you, Mr. Commissioner, to present to the Provincial Government of Ontario, and where appropriate, to the Federal Government, the following recommendations:

- a) That the present transportation subsidy programs be reviewed, with the objective of having a standard price of goods and services in northern communities regardless of geographical location.

Example: A gallon of gas which costs 89¢ in Timmins should also be made available to Winisk residents at the same price. The difference in cost to be made up by subsidies provided by the Province.

- b) A formula that will guarantee this standard pricing be designed and implemented.

Example: Pricing by the L.C.B.O.

- c) That this standard pricing be under constant evaluation to keep it in stride with rapid inflationary growth.

- d) That due to the precedence established by the present subsidy programs involving the Toronto Transit Commission, Air Canada, and the Canadian National Railway; we request that this Inquiry recommend to the Federal-Provincial Governments to assist transportation in the North in a similar manner. End of brief"

THE COMMISSIONER: Thanks very much Chief.

---EXHIBIT NO. 312:

Submission by Chief Tom
Archibald.

PETER MITTON: The next presentation will
be that of the Fort Albany Band and John E. Nakegee is Chief and
Leo Loon will be reading that presentation.

LEO LOON

"Mr. Commissioner: We have tried to put
down for you some of the main concerns that our
people have. It is very difficult to put on
paper the way we feel about these things. These
are very real concerns. We appreciate having the
opportunity to tell you about them. We trust
that our recommendations will be taken seriously.

Regarding A School for Sinclair Island

Background Information:

- up until 1973, St. Anne's School in Fort
Albany was operated as a residential school, to
accommodate children from the communities of the
James Bay coast.
- by 1973, schools had been built in each of the
other communities, so that there was no longer a
need for a residential school; at that point,
St. Anne's School was changed into a day school.

"- this situation posed a number of problems:

- because of the size of the building, it was extremely costly to maintain and heat

- because it was situated on the mainland, the children were required to cross the river going and coming home from school each day.

- because of these special problems, the Department of Indian Affairs agreed to build a school on Sinclair Island.

- ground preparations were begun; approximately \$80,000 was invested.

- suddenly all activities ceased; the Department of Indian Affairs said there was no money available to build the school.

- this would be the same as someone promising to give you \$80,000, and just as they were about to hand it to you, they changed their mind, and pulled it back; how would you feel if this happened to you? Wouldn't you pursue the matter and fight for the money that was promised?

- at present, there are about 200 children who walk back and forth to school each day, as well as coming home at lunch time; this means that the children are forced to walk a total of 4 miles each day.

- besides the distance factor, there is also the winter weather conditions to consider: the children have no choice but to walk in all extremes of temperatures. If it is raining, the children end

"up sitting in the classroom with wet clothes. How can they be expected to learn under such uncomfortable conditions?

- parents feel very uneasy about sending their children, especially the younger ones, when the weather is not good. Certainly, parents cannot be blamed for keeping their children at home, when the weather is bad.
- during freeze-up and break-up, it is impossible to cross the river at all. Consequently, the school is closed for 2 weeks each time.
- consider the amount of time that is lost because of this whole situation.
- if a school were to be built on Sinclair Island, all of these problems would be eliminated.

Whereas, the people of Fort Albany were promised that a school would be built on Sinclair Island;

Whereas, their children are experiencing such hardships as outlined previously and will continue to do so as long as the school is located on the mainland;

Whereas, \$80,000 has already been invested in ground preparations for the school;

We, the chief and councillors of Sinclair Island of the Albany Band demand that the Department of Indian Affairs honour their commitment to build a school for the people of Fort Albany on Sinclair Island.

"Regarding Water Diversion

Whereas, a large number of the Native People of the James Bay area still make their living off the land, in the form of hunting and trapping, and are completely dependent on the rivers for transportation in all seasons;

Whereas the building of a dam on the river would prevent people from being able to travel to their traditional trapping areas;

Whereas, the building of a dam would cause a complete upset in the balance of nature in the area, which would drive away the birds and animals upon which the people are so dependent for their survival;

Whereas, the building of a series of dams, for the purpose of diverting the natural flow of the water, would cause the salt water of James Bay to enter into the rivers, which in turn would affect the supply of drinking water for the villages, as well as affect the local fish supply;

Whereas, the building of dams would cause extensive flooding, which would cover several burial sites in the area;

We, the chief and councillors of Sinclair Island of the Fort Albany Band, demand that the proposed Water Diversion Project be stopped, at all costs, and that no further studies be made in this regard.

"Regarding Polar Bear Park

Whereas, the people of Winisk and Attawapiskat have always hunted, fished and trapped on the land situated between these two communities, and are dependent on this land for their survival;

Whereas, the Polar Bear Park, as established by the Provincial Ministry of Natural Resources, takes in part of these same lands;

Whereas, there are several burial sites within the boundaries of Polar Bear Park;

Be it resolved that we, the chief and councillors of Sinclair Island of the Fort Albany Band fully support the request that the people of Winisk and Attawapiskat be allowed to continue to utilize their traditional lands, even within the boundaries of Polar Bear Park, and the necessary measures be taken to ensure that the wildlife and environment, as well as the aforementioned burial sites not be threatened or abused by any activities or developments within the park.

Regarding Fur Tax

Whereas, the people of James Bay have depended on trapping as their sole means of survival for many years;

Whereas, the people of James Bay carry on their trapping activities on their traditional

"trapping grounds that have been handed down through generations;

Whereas, the right to trap is one of our protected rights under Treaty #9.

We, the chief and councillors of Sinclair Island of the Fort Albany Band do hereby strongly recommend that the Native people of the James Bay District be exempted from payment of the Fur Tax that is being imposed by the Federal Government of Canada."

The Chief has requested to you, Mr. Commissioner, that this Band Council Resolution be presented to you as he wants to talk about one Band member in our community. He says I'm aware that it's very hard to break the white man's laws.

"Whereas, George Gillies was born to Torquil Gillies and Charlotte Kiache (registered under Attawapiskat Band).

Whereas, after the death of his wife Charlotte, Torquil handed his young children (George, Annabella, and Gabriel) over to the Sisters of the St. Anne's Residential School; (this action was supported by a written request by himself);

Whereas, Meni Nishawpit (registered under Albany Band) took into her care the two boys through traditional adoption, to raise as her own children, until the time that they married; (this is supported by the attached document which

"is Meni's message regarding this matter).

Whereas, George has lived in the area of Fort Albany for all of his life, in the same style and fashion as all others who are recognized as Treaty Indians;

Whereas, George married Bessie Tanouch (registered under the Nemiska Band of Quebec) and made their home in Fort Albany and raised their family in the community of Fort Albany, and intend on spending the rest of their lives in Fort Albany;

Whereas, there is evidence that certain individuals in the James Bay District, who have been in similar situations, have been granted treaty Status, without going through court action.

We, the undersigned Chief and Councillors of Sinclair Island of the Fort Albany Band, do hereby accept George Gillies as a member of the Albany Band, with full Treaty Rights."

This is a document that says that we attach this to this piece here. It's signed by Mary John George Meni Nishawpit. The following was dated Summer of 1972, Fort Albany, Ontario.

"The following account of my life may be submitted to the government, 'protectors of Canada's natives' at its request and interest. I have reached eighty years this summer on July 28th, 1972.

"I was approached and questioned concerning George and Gabriel Gillis. My husband and I brought up the two orphans until they were capable on their own. Charlotte, the mother passed away while the boys were merely children.

George and Gabriel, then, entered the orphanage at Fort Albany, under the supervision of orderly nuns. George, the oldest, resided two years at the orphanage and Gabriel stayed for four years. Due to George's poor health, Father Superior approached me and asked if I could care for George - I agreed. George was five years old. After his release from the orphanage, he never returned nor did he receive any formal education. George was independent at the age of twenty.

My husband, Tommy John George and myself were the sole guardians to George. Soon my husband died at the age of sixty-five.

George and Gabriel Gillis grew up under our guidance and teachings. The government never requested to offer assistance, nor any welfare.

I was given hand outs from the mission. We left the community, along with a family to survive in the bush. George was fifteen and the younger brother was thirteen.

Mr. and Mrs. Torquil Gillis were married by Father Gagnon at Attawapiskat. Not long after their marriage, they moved to Fort Albany, Torquil seeking for employment. Soon after their relocation, Charlotte Gillis passed away.

10 "George Gillis was born at Attawapiskat. He is forty-five years old this summer. His family consists of nine children, two died at infancy. Gabriel Gillis is forty-two, bachelor and living at Calstock, Ontario. It is my request that there be an attempt to recognize and consider George Gillis as native and part of the people living in this community. I especially request that George be recognized and considered as my own child and that my request be fulfilled, hopefully before my death. Signed Mary John George, Fort Albany, May the good Lord grant us his blessings."

20

LEO LOON: He says that the last part that we were talking about that we were presenting to you regarding George Gillis, he says he's standing right here and this is what he wants to talk about.

10 The Chief says that there is one part on the brief here, 'Whereas, there is evidence that certain individuals in the James Bay District, who have been in similar situations, have been granted treaty Status, without going through court action.' This is supported by the fact that there is one person in our area that had this granted to her, with the treaty Status being granted to her.

5

This is why he says that we brought this up since we saw this happen. He says George has been living with the Fort Albany people, so we agreed to take him as a Band member with full Treaty rights, because he's

been raised and now he's living and he agrees to live there the rest of his life. So we request that he be taken as a Band member with full Treaty rights.

He says this is why I brought George here since we were going to talk about him. If we were just going to talk and George was not here probably this wouldn't be taken seriously. That's why I brought George with me to show you that George looks like one of our people. George, he doesn't even understand English. Even myself, he says and even George, we are in the same situation. George needs an interpreter to talk for him whenever the white man approaches him.

---EXHIBIT NO. 313:

Submission by Leo Loon.

PETER MITTON: The next presentation will be that of the Winisk Band and John Kostachin is the Chief and the translator will be Arthur Cheechoo.

ARTHUR CHEECHOO

Mr. Commissioner, the Chief first of all wants me to tell you what his name is. His name is Chief Louis John George from the Winisk Band making the presentation on behalf of his people.

"Mr. Commissioner: On behalf of the people of the Winisk Band, I wish to make the following presentation, as their elected representative.

"1. FORESTRY AND PAPER MILL OPERATION

We have been told by people who have already experienced having a paper mill in their area, that it is not a good thing. We are very concerned because such an operation would threaten our rivers. The chemicals involved in the paper-making process will pollute the rivers, no matter how careful they are. Both the animals and even the human beings who drink the water and eat the fish will be in danger. We also know that it will be impossible to restore the forests. The headwaters of the five rivers that flow into James Bay and Hudson Bay are in the very same spot that they want to build this mill. If this paper mill is built, it will affect everyone living in Northern Ontario, even those that are hundreds of miles away.

2. LIGNITE MINE PROPOSAL

We know that the same danger of pollution and destruction exist. Therefore, the same careful consideration should be practiced before the actual project starts.

3. GAS PIPELINE

On the surface, this proposed project may seem less dangerous, but any project must be planned carefully. Special consideration must be taken of the environment, which is very delicate.

"4. BUILDING DAMS ON THE FIVE MAJOR RIVERS
INTO HUDSON BAY AND JAMES BAY, AND THE
PROPOSAL TO DIVERT THESE RIVERS

10 We have been told that Ontario Hydro has been
making plans to build a series of dams on each of
these five rivers - Moose River, the Fort Albany,
the Attawapiskat, the Winisk and the Severn River.
Do they realize that there is a community at the
mouth of each of these rivers? The people living
in these communities depend on the rivers for their
drinking water, as well as for their food supply
20 (examples, fish, beaver, otter, ducks and geese).
All of these will be in great danger if the dams
are built.

A beaver builds a dam for its winter home, to
protect and store his food supply. He too alters
the environment - fish, water and trees are
affected. But his dam is flexible. It is part of
30 nature, and is sensitive to it.

However, the concrete of the white man's dam is
not flexible. It is not sensitive to the balance
of nature. Every living thing will suffer if a
dam is built.

5. POLAR BEAR PROVINCIAL PARK

In the beginning the formation of this park sounded
like a good idea. We were in agreement to the
original plans as they were suggested. However,
since that time, the original plans have been
altered many times.

During the years 1954 to 1958, when Mike Gull Sr.

"was chief, he had expressed our concern to the Department of Lands and Forests. At that time there was a Radar Base in Winisk, and the white men that were stationed there were disturbing the wild geese of the area. The people were depending on the geese for their food supply for the winter.

Eventually, the Department of Lands and Forests suggested that a Sanctuary be established to protect the geese. However, this would also prevent the Indians from hunting within the area. In late 1958, the Department of Lands and Forests brought forth the idea of forming a Provincial Park. The area under consideration was Cape Henrietta-Maria, a peninsula east of the Winisk River. After some time, the size and area of the proposed park was altered. The Chief of Winisk did not agree to the new plans. In 1968, the Ministry of Natural Resources again brought up the idea of establishing Polar Bear Provincial Park. This time they had drafted up 18 guidelines. These guidelines were written in such a way that seemed acceptable to the Native People. They were assured that their traditional lifestyle would not be interrupted by the establishment of Polar Bear Provincial Park. However, we question whether this will be the case? Many of our people still depend on the land for their survival. We are living off of the same land that provided for our forefathers. Some of this land lies within the boundaries of the Park. We do not want to be deprived of the animals and fish and trees that

"have been handed down to us by our grandfathers.
These things are very precious to us.

We feel that, once again, we have not been dealt
with fairly:

- there was no real meaningful consultation
with the Band in regards to the establish-
ment of the Provincial Park;
- there was never any mention of the
changing of the boundary lines;
- there should have been a lawyer provided
for the Bands involved, to insure that
the Native People's needs were rightfully
represented.

We want to make sure that, from this point on,
the well-being of the People of the area will be
taken into consideration. Our guidelines for the
Polar Bear Provincial Park must be clearly under-
stood and accepted by the People, before they are
passed in the legislature.

6. THE TREATY

This land that we live on has been passed on
from generation to generation. Our forefathers
taught us how to use the land properly and how to
care for it. We have taken care of it, and, in
return, it has provided us with clear water to
drink and good food to eat. We too, will teach
our children how to care for the land, so that
it will be able to provide for the coming
generations.

When the white men arrived in our country, they

"asked our forefathers to share their land with them. Our forefathers agreed in good faith. As a sign of good faith, they signed Treaty #9. Part of the treaty said '... as long as the sun shines, and the rivers flow and the grass grows...'. But now, they are talking about damming the rivers - stopping the natural flow of the river. This certainly will affect the life around the rivers - upsetting the natural growth of nature.

Is this not breaking the Treaty?

I wonder how our grandfathers understood the promises that the commissioners were making at the time that the Treaty was signed in 1905, and in 1929-30, when the adhesions were made. At times, we think our forefathers did not fully comprehend what was meant by the treaty, especially from the government's point of view. At present, the area we live in is considered 'unorganized territory. However, as development approaches, much of our land is being surveyed. It won't be long, I'm sure, before we are considered as 'organized territory'. I worry about the rules and regulations of the Provincial Government that will be imposed on our people, and how they will affect their way of life. How much longer will we have our freedom? We are not equipped with the necessary skills to cope with its demands. And, at the same time, we don't want to lose our culture that we have been practising for so many years.

"7. GENERAL THOUGHTS ON PROPOSED DEVELOPMENTS
 FOR THE NORTH

10 If all of the projects, that have been proposed for the North go ahead, I'm sure they will destroy everything around us - the forests, the rivers, the animals, the birds - everything that has been given to us by the Great Spirit. Why should these things be destroyed?

I'll give you one example. In 1955, the Federal Government of Canada decided to build a Radar Base in Winisk. It was called 'Mid-Canada Line'.

20 It happened that the area they chose was the same place that my father had raised us and had used for many years, and his father before that. This was a very special spot for us; there were all kinds of berries - blueberries, cranberries, strawberries and gooseberries. There was also a burial ground in this area. The bulldozers came in and destroyed everything. Our winter lodge was demolished. Everything was destroyed, so that the Radar Base could be built. After 10 years, the government decided to close the base. All of the white men went home, but they left so much destruction behind them. Their buildings still stand - useless to us. Their equipment sits there, rusted and broken.

0 Why didn't the government offer to use that equipment for the benefit of our community. Now, when it's too late and the equipment is useless, the Department of Indian Affairs is talking about new developments, and bringing in new equipment.

"This is just another example of how the white man has moved in, for the sake of development, without giving any consideration to the Native People who have lived there all of their lives.

The Hudson Bay Company is another example of how the white man came into our community - and took advantage of us. As soon as they could see there was no more profit to be made, they left. It didn't bother them to know that they would be leaving us without any place to buy our necessities. They did not make any effort to help us establish our own store.

What guarantee do we have that this will not happen again? We will get the same treatment by these private companies that want to come in and strip us of our resources.

These things we know for sure:

- developments are always for the benefit of the dominant society living in the South, at the expense of the Native People.
- any benefits that do come to the Native People are only short-term;
- the resources, whether it be trees or minerals, are taken from the North for the South;
- the majority of jobs created are filled by skilled labourers from the South;
- the top priority for the investing company is quick profit, with little or no consideration given to how the community will be affected;
- the people are seldom included in the planning stages;

"- the people cannot ever be compensated for the loss of trees and wildlife - a cash settlement will be of no value to our grandchildren.

In conclusion Mr. Commissioner, if you want to know exactly the way we live or what the Indian way of life is, come to my home and share a meal with me and I thank you very much for this opportunity."

---EXHIBIT NO. 314:

Submission by Arthur Cheechoo.

PETER MITTON: The 12:00 o'clock horn has just sounded. Maybe we should break at this time for lunch. Lunch is being served in the Parish Hall on a pay as you eat basis and maybe we could break now and start again at 2:00 o'clock and there are some people who have commitments elsewhere, but everybody else is welcome over there. If anybody wants to make a presentation this afternoon and hasn't given their name, could you come up and try and make a schedule out of it.

---Luncheon adjournment.

---On resuming at 2:00 p.m.

PETER MITTON: Would the Elders come from the back up to the front here. We have some chairs reserved for you. Ladies and gentlemen, the first speaker this afternoon is the Honourable Hugh Faulkner, Minister of Indian Affairs and Northern Development.

HONOURABLE HUGH FAULKNER

10 "Mr. Commissioner, may I begin by expressing
my appreciation at the opportunity to appear
before this Royal Commission today - during its
first round of public hearings and may I also take
this opportunity to bring greetings from myself
and the Prime Minister to the people of Moose
Factory. I share with many who have already
appeared before you the sense of importance which
marks the process of hearings you and your colleagues
are holding into the future of Ontario's north.
20 The Government of Ontario, in establishing the
Commission and investing it with broad terms of
reference, has clearly and perceptively responded
to the growing desire of the citizens of the
Province to have their views heard and considered
in the planning and decision-making processes,
which so closely affect them today and will affect
their children in the future. In appointing you
0 to head this Commission, the Government of Ontario
has shown its commitment to the reality as well
as the rhetoric of public participation. I believe
that your record as a jurist and the strong sense
of social equity you have always displayed, have
already inspired the confidence of the Indian
4) people in Ontario in the future course of these
hearings.

This is obviously only the first step of
what will be a very long journey. It is occurring
at a time of significant change and development
in the relationships between governments and the

"Indian people. Some major policy activities and initiatives are now underway, including in particular joint processes for consultation about major issues, involving the Federal Government and the Indian people. Key subjects such as Indian Act revision, socio-economic development, hunting, fishing and trapping rights are under discussion in the various committees and working groups, operating under the guidance of the NIB - Cabinet Committee. Equally important in Ontario, is the prospect of the tripartite discussions on the delivery of services to ^{the} Indian people, involving representatives of the Federal and Provincial Governments and of the Indian Associations of Ontario. Such tripartite discussions are taking place elsewhere in the country and I am hopeful that they can be developed effectively in Ontario. It is inevitable and essential that the Indian people, both as Indians with a recognized special status and as citizens of Canada, should be directly involved in consultations with both the Federal and Provincial authorities.

It is in the context of these tripartite discussions that I wish to refer to the statement made to this Commission by the Honourable Rene Brunelle at Timmins on December 21, 1977. Mr. Brunelle stated in the early part of his remarks that the Federal Government appeared to be gradually withdrawing from responsibility for registered Indians, in furtherance of a policy proposed in the Federal Government's Indian policy statement of 1969. It is well known that this line of

"policy at the time of its announcement was rejected firmly by the majority of Indian leaders in this country. It seems not so well known but nonetheless fact, that in recognition of this Indian reaction, the Federal Government has not pursued the policy proposed in 1969, and is not pursuing it now.

My predecessors in office have made this abundantly clear in public statements, in correspondence with Indian leaders, in private consultations with them and in activities pursued by the Department. Mr. Buchanan spoke in this sense when he addressed the Ontario All-Chiefs' Conference in Toronto on August 10, 1976. Mr. Allmand was even more explicit when he spoke to the All-Chiefs' Conference at Edmonton on February 24, 1977 about the Federal Government's responsibility in relation to the Indian people. I am going to restate the position now because it should be part of the record of this Commission.

The Federal responsibility for Indians and their lands dates from the first contacts and communications between the Crown and the aboriginal inhabitants of this country. It is enshrined in the British North America Act of 1867, which gives the Federal Parliament the necessary legislative jurisdiction to carry out that responsibility. It is signified by the special rights accorded to Indian people, through their treaties, the Indian Act and other legislation. This responsibility and the consequent relationship between the



10 "Indian people and the Federal Crown is one that the Government of Canada fully accepts, it seeks to strengthen through joint working arrangements, it wishes to continue in ways and means chosen by the Indian people themselves. The present Indian policy is one of continuation, not termination. It is one of safeguarding Indian status and identity and not assimilation. It is based on jointly agreed objectives and methods.

20 The emphasis on joint processes and joint working arrangements is basic to the present policy we are following. At a time of change and development, such processes become important in themselves. To be effective, they must be marked by frankness, flexibility and a willingness to innovate, on the part of all the parties concerned.

30 It would be quite inconsistent with current approach to the Government-Indian relationship, for me as the Minister responsible in the Federal Government to come before you today with a rigid catalogue of how the Government's responsibilities are to be carried out, of what are the roles and functions of Government, of what precisely are its objectives, priorities and plans for the Indian people of Ontario. Instead I shall give you a broad outline of the Federal Government's current perceptions of how its responsibilities and relationship with the Indian people should evolve.

At the same time, I am tabling, for the Commission's information, a resume of the Department's current activities in Ontario. At this

"Inquiry proceeds I may have occasion, depending on future circumstances and the desires of this Commission, to appear before you again at later stages."

I might parenthetically introduce the gentleman with me who you may already know very well, Mr. Fred Kelly who is the Regional Director for the Province of Ontario.

"I have spoken about the continuation of Indian identity within Canadian society. The Indian people and their leaders are understandably much concerned about this aspiration and need.

The people of Treaty #9, in their recent declaration Nishnawbe-Aski have stated that there must be an openness in looking for new and innovative directions in the area of Indian government. The Government of Canada regards the area of Indian government at band level as the keystone of a distinct and viable Indian identity within Canadian society. The recent signing of a comprehensive general development agreement with Treaty #3 translates into practice the institutional changes which can only lead to self-government. I look forward to working out a final local government approach with the Treaty #9 Association of Chiefs as well. On more general grounds, we see this as a distinct and continuing Indian identity as involving the following elements or dimensions:

- "- It implies group continuity which rests on firm foundations of full Canadian citizenship, including treaty rights and a revised and updated Indian Act
- It recognizes that political change in the positions of Indian people must be worked out by the Indian people at band level; through support by levels of local government; in ongoing tripartite arrangements, for example, at provincial level; and at national level through special consultative processes like the NIB-Cabinet Committee.
- It acknowledges that the personal fulfilment of Indian people calls for the safeguarding of Indian languages and other cultural values, for permitting traditional pursuits of hunting and fishing, and for providing special assistance and facilities especially in the fields of education and training.
- It presupposes the attainment of greater self-determination through the provision of special services to Indian people, and freedom of choice as regards economic opportunity and employment.
- It includes environmental concerns which imply that the Federal Government and provincial governments should seek to ensure the environmental protection of Indian lands and the involvement of Indian groups in resources development, environmental protection and conservation planning.
- It requires, perhaps above all, a solid economic base on which to build the viability of Indian

"communities, through programs of economic development, special counselling and training for Indian people.

Essentially, Mr. Commissioner, the foregoing is a general statement of objectives. Progressively, it must be translated into concrete action. This is the challenging and difficult part. It is the challenge which we must face jointly with the Indian people and one which, I suggest, parallels the fundamental purpose of your own enquiry. It represents in my view a recognition by the Provincial authorities that the future economic and social evolution of Northern Ontario is a future in which the Indian people living there have a direct interest, an acknowledged role and a solid stake.

You are, no doubt, aware Mr. Commissioner of the ongoing debate which engages constitutional experts and legal scholars, politicians and bureaucrats, about division of legislative powers in this country between Federal and Provincial legislatures. In significant ways the Indian people are often victims of these jurisdictional disputes, particularly as regards responsibility for government services. They have suffered in terms of no services at all in some instances and, in others, in terms of services of a quantity and quality inferior to those available to other citizens of Canada. The Province of Ontario is showing an increasing awareness that the needs of Indian citizens in the Province do involve responsive

"involvement of provincial authorities. It is encouraging that the Provincial Government has established a Provincial Steering Committee, a provincial level forum similar to our Joint NIB-Cabinet Committee process. The uncertainties, which have surrounded the questions of roles and responsibilities have to be resolved if we are to achieve satisfactory and strong partnership relationships between governments and the Indian people of the Province. It is for this reason that the tripartite talks in the province on this key question of roles and responsibilities are so important as mechanisms for the future.

In summary, Mr. Commissioner, some of the main features of a situation with which we are both concerned appear to me to be as follows:

- There is a strong commitment of Indian people and the Federal Government to the continuation, the strengthening and the support of a separate Indian identity within the larger Canadian society.
- We are in a period of evolution and rapid change. To cope with the rapidity of this change and the breadth of issues which confront us, the emphasis of our efforts must be as much on the process as on the product - on the way we do things as on what we do.
- The areas of local powers and institutions are emerging as possibly the priority area for joint process of exploration and innovation involving the Federal Government, the Provincial Government and the Indian people.

"You have already heard, in your preliminary hearings, Mr. Commissioner, the expressed desires of people in the northern areas of Ontario for more local control and more involvement in the planning and decision-making processes affecting them. The Indian people are calling likewise for strong forms of Indian local government in the context of Canadian society. To be effective this growing role for Indians in the management of their own affairs requires a solid legislative foundation, adequate resources and qualified expertise. The Federal Government fully supports this fundamental objective and seeks to find effective ways for achieving it in all parts of the country. We are making this a priority question in our approach to revising the Indian Act."

I might also say parenthetically that it's a priority question in the resolution of the land claims issue north of 60.

"As well, we support the contention of the Indian people of Ontario that the solution to development problems in Northern Ontario lies in close consultation between them and the governments concerned. We will play our full part in any working arrangements of a tripartite nature.

At a time when Indian and non-Indian people alike are calling for increased control over their own affairs, major factors including the exigencies of contemporary economics, the growth of populations and the increasing need for rational, planned use

10 "of finite natural resources, are pushing govern-
ments in the direction of adopting policies
broad in scope and centralized mechanisms for
decision-making. Clearly this raises a contra-
diction that must be reconciled. At the same
time, the kind of pluralistic society we have
nurtured in Canada calls for planned diversity
in our approaches, methods and institutions.
I see these as key questions that the Indian
people in Canada today are insisting must be
answered, and with answers that they have helped
to work out. They are seeking such answers
20 before this enquiry and in their broader
consultations with government at Federal and
Provincial levels. We all actively share in the
responsibility for seeing that our responses are
fair minded, frank and farsighted. We continue
to fully discuss the 1924 Land Agreement with
Indian people to move towards full resolution.
30 I am now discussing with Cabinet colleagues ways
of enjoining the issues at stake in the Migratory
Birds Convention Act.

10 I hope I have said enough in this pre-
liminary statement to demonstrate my interest in
the success of your enquiry. I shall be glad to
appear later, if you think this is desirable.
Please be assured of our ongoing support and
feel free to call on me or my officials of my
Department for any assistance you think that we
can provide. Thank you very much."

THE COMMISSIONER: Thank you very much Mr. Minister. Your words will be of great assistance to me and great comfort to me in the work that I have to do over the next thirty days.

---EXHIBIT NO. 315:

Submission by Honourable Hugh Faulkner.

PETER MITTON: We are now going to have a ten minute break to give the opportunity for the reporters to ask any questions if you can and we'd like to try and keep it as short as possible because there are quite a few people on this afternoon.

---Short recess.

---On resuming.

PETER MITTON: The first presentation will be made by Mr. John Fletcher, who is an Elder from the Moose Factory Band.

JOHN FLETCHER (presentation read by Louis Bird)

ERNIE RICKARD: Mr. Justice Hartt, John Fletcher of Moose Band will be making a presentation. He was born in 1889. He's 90 years old on April of this year. Louis Bird will do the translation and he will speak after his written submission has been translated in English by me. Mr. Commissioner the translated version.

"Mr. Commissioner, when first the commissioners

"came representing His Majesty the King of England, they said "We brought to you his Majesty's request, to surrender your land to act as a custodian. And if you respond to this request, you will be given money, for every (year) winter season and also you will be given assistance by His Majesty the King.

That: Your children will be educated.
The government will pay all the expenses.
You will not pay for medication.
The government will pay for your treatments for your illnesses.

An Indian spoke to the question, 'Will our hunting be affected by this treaty?'

Referring to the Commissioner, he answered, 'This hunting right will never be taken away. Such as that you have this right it will never be broken.'

Do you see this river flow which never stops flowing, this treaty will be like an example to it.

When he (the King) deals with the country's economy; there will be no change as it has ever been before.

Then another member of the Commissioner's party spoke out, this is what His Majesty the King's intention is with the treaty, that your children will be educated. This will not alter your traditional, culture such as your hunting.

10 "You will maintain this right, nothing will be taken away. The King will assist you, your children will be educated, you do not have to pay. He will provide medical treatment, he will feed you. He will assist you in every way. He will give you medicine to cure you when you are sick. When you are hungry, he will provide assistance.

This was the treaty."

20 THE COMMISSIONER: May I thank you very much sir, for coming here today. You have been a great honour to this Commission in coming and I wish to thank you very much.

ERNIE RICKARD: Excuse me, Mr. Commissioner, John Fletcher would like to speak regarding Onakawana.

30 LOUIS BIRD: In trying to relate back because of these treaties that were made as I have mentioned in the first part of my presentation. If today is for the benefit of the major society for economic development it would be all right for any government to take such major projects which would benefit the country, if they could take careful consideration of the area involved. At times, there are times when I think we forget what
40 treaty means to us. The original members of the commission that we mentioned in the treaty, they have gone. They may be dead. Their intention of this treaty was meant and was very trusting amongst the people who signed the treaty. At times we think of today, changing societies, changing situations, we forget to maintain the treaties that

were promised by our forefathers and I am worried about that, that we should always refer back before we take any major consideration of any development that might alter our environment and our culture.

I am one of the living witnesses of the signing of the treaty of this area and I could tell you, Mr. Commissioner, that I appreciate some of the things that have been mentioned in that treaty when the government promises to assist us in our necessities. There are certain things that were mentioned the government promised us in that treaty. I see they have maintained their promise so far for everything necessary to survive. I appreciate the government so far the promise they gave at the time of the signing of the treaty. I appreciate the things that I see have been done, that he has provided us, but there are times when we requested if the treaty is really and truly recognized by the present government that are representing the Federal government and all three levels of government that are involved and deals with us. I would not constructively criticize the government's promises, but there is one thing that I am concerned most with is, the continuation of this promise to be exercised by the governments involved of present generations for our behalf as a Native. When we signed, when the treaty was signed, it was signed in good faith when our forefathers were signing the treaty they concerned all those that future operation may involve in the future for our generation to come. With this in mind, I would remind you, Mr. Commissioner, we ask today, let us conserve in the future anything that would be involved and maintain the treaty that was signed faithfully by our forefathers.

10 Anything that is mentioned there in that
treaty which I have quoted the government commissioners at
the time of the signing of the treaty, I quote something
else that the government promises that we could maintain
our traditional rights as hunting and fishing, these also
should be maintained by the present government who deals
with us. That is the limit of what I have said already.
In regards to the mining or using our natural resources
in our area which we have surrendered to the government
at the time of the signing of the treaty. There was
mentioned also at the time which is not written that
20 there was assurance given to us that these or any natural
wealth and resources that are taken within the area which
we have given to the government at the time of the signing
of the treaty, that the government assures us that we can
share the profit of the wealth which we have agreed to
share together with the government at the time and these
are things like mining, or mining for any other natural
needs of the country. Mining activities that are coming
30 into existence if the government wishes to do so. These are
also included in that treaty and we carefully considered
that too and this is what it means when we
signed the treaty with the government with good faith,
all these were covered even though they are not written.

40 MR. RICKARD: Thank you Mr. Commissioner.
That's our presentation.

THE COMMISSIONER: Does Mr. Fletcher have
any other recollections or comments on the treaty? I
would be delighted to hear them.

MR. RICKARD: And also to conclude I'll tell you, Mr. Commissioner, the meaning of the signing of the treaty. The signing of the treaty means and it also covers in the area, if there is anything that might affect the whole country for the benefit of the citizens of Canada and all that, which our country what we have surrendered for the government. They have assured us, the government commissioners assured us that if anything that has to be taken out of the country or anything else, this should benefit you also and the things they assured us of repeatedly at that time, one of the commissioners that was there at the time, he says nothing will ever alter your way of life, nothing whatsoever will alter your way of life, meaning our cause, Sir, will not be altered of this treaty. As long as there is things, as long as there is, as long as we think this treaty that we signed, nothing will alter the way you live. As long as you agree with this we can use your land you have given us in this agreement to use your land as a custodian as you were before. We will use this land, we will share this land together with you and maintaining your culture, giving you the satisfaction and assurance that you are not going to lose your culture of this treaty and this is something at times it seems to me, as a witness to this treaty, sometimes there is these promises, sometimes they seem to be forgotten and these are the things that I try to recollect what the treaty meant to us.

To try to express exactly what our elder is talking about. It's very difficult to translate because he covers so much in a few words. So anyway when he tries to recollect things that he said it is very hard for him

to do. That is all that I recall, the quotation I have been trying to mention, Mr. Commissioner. Thank you very much.

10 ERNIE RICKARD: Mr. Commissioner, I'm sure you have learned quite a bit here today and on behalf of John Fletcher of Moose Band, we have the pleasure of meeting you.

---EXHIBIT NO. 316:

Submission by John Fletcher.

20 PETER MITTON: The next presentation that I have on the list here is the Grade 5A class from Moose Factory given by Emily Nootchtai and I think Susan Vincent is making the presentation.

SUSAN VINCENT

30 Mr. Commissioner, I am speaking for the students of Grade 5A at Moose Factory School. We are going to tell you what we think of our land. If mines and dams are built our rivers will get polluted. People and animals will get sick and some will die. If dams are built our rivers will flood and we will lose our homes. We would have to move away, but we want to stay here. If trees are cut down animals would be scared off and maybe some will die because they will have no place to live. We will not be able to go hunting, trapping and fishing anymore. If there are no animals left there will be no meat for us to eat. There will be no hide or fur for our moccasins and mittens. If you build dams, mines pipelines you will ruin nature and our lifestyle. We need the land and the animals because when we grow up we

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want to live with nature like our ancestors a long time ago. We thank you.

THE COMMISSIONER: Thank you very much, girls.

SUSAN VINCENT: My name is Susan Vincent. I am ten years old.

THE COMMISSIONER: And you're the spokesman for the class, right Susan? Is there anything else you'd like to tell me besides what you said. That's all? Thanks very much.

PETER MITTON: Our next presentation is by Gilbert Faries, also an elder from Moose Factory Band.

GILBERT FARIES

Mr. Commissioner, as mentioned my name is Gilbert Faries, I am a member of the Moose Band. Actually I was born at Fort Albany and since I came to Moose I have been transferred to Moose Band to be one of its members.

My elementary education I have gained through attending residential school. I volunteered through World War II with many others to serve in the Armed Forces. I saw service in Canada, Britain and Continental Europe and was wounded in Holland in the theatre of war. Following my discharge from the Armed Forces for reasons of being unable to meet the physical

standards due to my wounds, I took advantage of furthering my education through the Rehab program at Ryerson in Toronto.

10 I have been involved in the community as a band chief shortly after the war. I was first to become an acquainted member of the first school board set up by the Ontario Department of Education in agreement with the Federal Department of Ottawa. I have been involved in that representation to government agencies because I was interested in the future of the young people of this community and I still am.

20 I am pleased to see and listen to them in their deliberations about the future generations. Presently I am a member of the well-loved board, namely the Environmental Assessment Board for the province of Ontario. I heard a few knocks at that yesterday, but it doesn't hurt my feelings, I'm proud to be a member with the board who are trying their best to help to keep the environment of this country clean.

30 I would like to reiterate on what I stated in Timmins with regard to the pollution of the rivers. In Timmins I'm on the record as saying that as a young lad when I went fishing with an old Indian of one of my relatives, we were fishing the small stream and the first thing in the morning I decided to take my dishes down to the stream and wash them and then take them back up to the camp. The old Indian called me back, I'll never forget those words. He said, go down to the stream and bring the water up to the camp. If you do this you'll keep

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the water clean and it will be better for us to fish in the future.

10 Above all I worked closely with or as an
advisor to Treaty Nine within the budget area. I would
like to touch on a few things which haven't been mentioned.
I followed with interest every program that goes on with
regard to the Native people of any part of Canada. I've
travelled from ocean to ocean attending conventions and
when I see or hear in the program on radio or television
I make it my business to stay and it so happens, of course,
20 that this program that I am referring to now is a tele-
vision program on native studies which happens to be on a
Sunday morning. I can watch this program in peace because
I can still lay in bed while watching the program on T.V.

30 Northern College, the electorate at Northern
College, shows great emphasis in the directions to the
way we, the Indian children in residential schools, were
treated. Example - denied the privilege to use our own
language while playing within the school perimeter. When
I say the school perimeter, I mean the school was fenced
off like some concentration camp. The book Ginnish
which was referred to a lot, written by Jane Willis,
Jane Willis, nee Mathew, from Fort George and the
Unjust Society by Harold Carmle is referred to a lot. It
40 was difficult for me to believe that we lost our language
and culture by being educated by the missionaries' schools.

As a young boy I was also a resident in
the schools operated by the Missionary Society of the Church
of England in Canada, which was known at that time as the

MSCC. The Oblates of the Roman Catholic Church also operated residential schools. It is very true that punishment was severe. Every Friday evening we had to report to the Minister who is automatically the principal of the school and when I say Minister I don't mean a Cabinet Minister, he's the minister of whatever denomination operated that school. It was a time for us to report to him whether we spoke our language either in Cree during the week. If we confessed to using our own language we were denied the visit with our parents and younger brothers and sisters which was the only privilege we had. In other words we had to lie to the minister in order to visit with our parents and relatives. This fact is true, all that I mention here is not fictional. I didn't need any details of where there can be any research because I was one of the victims.

I for one do appreciate that my elementary education in a second language has helped me to carry on without forgetting my native language and culture. I believe there are many people in the James Bay area who should be thankful for the minimal learning they got from the other missionaries. If it wasn't for the residential schools there are many of us here at Moose Factory who would not be able to communicate with the white society unless we had the services of a translator as many of our older Indians have through the hearing.

In regard to employment and health, although there has been much said about the unemployment situation in the area I think that we have to look at the other side of the coin. By saying this the people here, the people

10 at Moose Factory, especially Moose Factory and the Moosonee
area, employment and health, again the largest employer
is the federal and provincial government. I happened to
live as a young man during the depression and I know what
it was like to be without. There was many times during
the depression that I used to live on potatoes, potatoes
for breakfast, potatoes for lunch and potatoes for dinner
and so forth and so on.

20 It is true that we the Indians who have
lived in the bush following the trap lines have experienced
what it is like to be without food, for example meat,
wild game and other animals for our various sources of food.
For a number of years now I have listened to Indian leaders
discussing with local levels of government issues relative
to the land they once owned. I do not feel that I should
elaborate any more on this issue. Natives across Canada
are here and are able to voice their beefs to their
ministers in the second language, namely English, the
30 language used at this conference which concerns the
natives of Treaty Nine, and when I say natives in this case
I also include the Indians who are not included on the
Indian/^{registered}list because as far as I am concerned anybody born
in this area is a native because they are quite conversant
with the language used by the Cree Indians.

40 The language used by all readers that I have/^{refer}
to have had the privilege to attend not only to listen, but
to learn of the varying problems confronting the natives
across this vast land of ours.

Re employment. I'm not out to dispute any previous briefs relative to the public. However, there are many young people who have received an academic standing which qualifies them to apply for positions with the government establishments which were filled at one time by white people from the south.

I realize that there was some mention to the possibility of closing the Moose Factory General Hospital. If this really happens people presently employed would be faced with a serious problem relative to employment. Most of the present employees are permanent residents and native people who as I mentioned earlier have achieved enough educational standards to qualify for the positions in which they serve.

It has also been rumoured and I already heard it before mentioned this afternoon so I don't want to take it out just for that reason because not everybody heard this. It has also been rumoured that the DIAND, The Department of Indian Affairs and Northern Development, are thinking of relocating their office from Moose to Timmins. Here again many native people would be unemployed unless they followed the proposed move. I hope that the rumour is not true as many of the people in the Bay area are not in favour of such a move.

Mr. Minister, I do not wish to be repetitious, and follow up with many others. This is always a good excuse for me of course, because even the oldest elder, the oldest man in the community has gone and stolen part of my speech so I will have to leave that out, and I didn't want to be repetitious. I thank you very much for giving me this privilege

to just make a few comments and I wish you luck in the rest of your endeavour. Thank you very much.

PETER MITTON: The next presentation is by Emile Nakegee, an elder from the Attawapiskat Band. Mary Lou Iahtail will do the translation on that.

EMILE NAKEGEE

First of all Mr. Commissioner, I would like to thank you for listening to all the meetings and presentations that have been done today and yesterday. I would like to take this opportunity to thank you for giving us a chance to talk to you openly.

I was a chief for four years and it is only about six months ago that I quit from being a chief.

I would like to take this opportunity to thank you for listening to all the presentations that were made by various people and I also hope this will help you to clarify, to help us with our various problems that you may have heard in the past and now that you are listening right here to our problems.

One thing that really makes me happy a few minutes ago one of our elders made a presentation or was asked to make a presentation in signing of the treaty. Many times it used to make me sad when I was looking for an elder who could give us some information in the time of signing of the treaty. He says where I come from most of my elders have passed away who were present in the

signing of the treaty.

Many times I used to question myself, what are we going to do for the future since all those elders who have signed the treaty have passed away. Many times I question myself what direction to go in dealing with those things. However, I'm referring to the different laws that are coming from the south that are covering us and there is no proof for us really to present the treaty. However, there has been a lot of research done to present to you with positive treaties, and many times I used to say to myself, it would be a lot better if we renegotiate the signing of the treaty in order to overcome of all the different laws that are coming from the south that are covering us and forbid us to function the way we used to function and live so fruitfully in our area at one time.

I am sure, Mr. Commissioner, that you will believe me when I say there has been some changes made by various governments in what they have promised when our forefathers signed the treaty. One example that I can give you is that they used to have what they call the R.C.M.P. who would help us and serve us because he was present at the time of the signing of the treaty. Since I am looking around today you will not see an R.C.M.P. in serving many people.

I haven't got too much things that I would like to say although I have many things that I would like to talk with you, because there are many people present here who would like to do their presentations. I'm just going to give you some of the things that I would like

you to know especially for our young people.

Many times various governments used to come to our houses and talk to us about our children. They used to talk about it so much that we almost lost our way of life, our culture and our language and everything and the total way of life of the Native person.

Because you have written too many white man's laws and we listen to people who are coming to stress those laws to us, today we see that we have been wrong in listening and taking things too much because we see it affected our children today.

I have children who are actually reciting it with me who have left about three years ago and they came and resided with me and they think that they will educate their children in the best possible way that those white people have told them.

Those people I am talking about, the children of my own children and the children of my people here have the same problems because we see the education of our grandchildren, it affects them so much and I'm sure I'm not the only one saying this because the education also affects a lot of our native people's children and how this can be solved, I don't know, or do you know anything, Mr. Commissioner?

I have one grandson who has been in school since he was seven years old and who has continued to receive education and after he completed his education he

looked for employment which he didn't find and when he got discouraged he came back to me and said, Grandfather, you teach me how to live in our own way of life.

10 And I was happy to take my grandson and give him the best kind of teaching I can give him to show our way of life and with the culture that will help him also, that will give him something to have an income with. However, I have brought something for you that I would like to present you today and what has happened to my grandson when he was trying very hard to help himself towards income.

20 At times it's very hard to tolerate how a white man treats an Indian who is trying very hard to help himself. Sometimes it's very hard to accept that and these young people who have gone out to educate themselves and have come back and look for employment, you can't hardly blame them for getting discouraged when they are not
30 employed, when looking for unemployment from the way of their education.

40 And my grandson had the privilege and he was very lucky in trapping and he got himself a polar bear which he was told that he would get about \$500 to \$1000 for a polar bear and he describes a letter from North Bay. This letter said because there are too many laws that are really fighting us my grandson could have gotten for a polar bear in the amount of \$800 if he had given to an individual buyer that who was offered to pay \$800 for the polar bear, because we have so many white laws that are fighting us and forbid us to do things, you know, we

did not get that, we have to obey the laws that the Natural Resources have on us.

10 Yesterday I heard someone mentioned that in 1954, that man is a treaty indian, and in 1954 he got himself a moose and he got fined \$100 for killing this moose.

20 At this time Mr. Commissioner I would like to ask you to try an alternate way to help the Native people in their decision making with various governments so that the Native people will know how, in the best possible way to make decisions for the people in generations to come.

30 I am from Attawapiskat and the people of Attawapiskat are waiting for your arrival and they will tell you how they feel about the generation of their children.

40 And this grandson of mine who I am talking about that he sent the polar bear to North Bay to the fur traders and he got \$131.95 which he could have gotten more than that if he had given it to an individual buyer. However, I talked to one of the Natural Resources people here. I want to take that polar bear back so that we can have it back where we can get some more.

That's all I have to say, Mr. Commissioner. At this time I would like to take the opportunity to wish you the guidance of our Creator in helping you and always through your life especially in

these proceedings to guide you to decide whatever we're going to decide together for the Native people. It is important for all nations to work together so that we will all be comfortable in God's creation. Thank you.

THE COMMISSIONER: Thank you.

PETER MITTON: We will now call on Munroe Linklater who is Chief of the Moose Band here in Moose Factory.

CHIEF MUNROE LINKLATER

Greetings to our fair island, Mr. Commissioner.

"Sir: Your history books and encyclopedias assume that our history began with the advent of outsiders searching for a route to Cathay, that's China today. Your maps and atlases which we adopted recently show James and Hudson Bay which were named after these explorers, who supposedly discovered a "new"land. So perhaps let me refresh your memory and retrace some of the happenings. They sailed across the ocean enduring sea-sickness, storms, scurvy, starvation, loneliness, fear and disease. But imagine just for a moment, what it was like for my ancestors? We discovered this land and we came on foot, on snowshoes no less, pulling a toboggan. How about that?

10 "Let me tell you a ship can carry a lot more food and supplies, than a toboggan any day. However, our achievements and our contributions are only given lip service in your history books. Our true history is beyond your realm of comprehension -- you couldn't imagine for a moment. So I'll go back -- to the outsiders looking for Cathay for a change.

20 We are told by your books that a lone Cree hunter during the winter of 1610-11 (368 years ago) approached Hudson's ships which was trapped in the ice at the southern end of the Bay and offered the men a few furs in exchange for a hatchet and some trinkets. This was our first contact with the foreigners. Henry Hudson didn't survive, but the fur trade did. James Bay was the cradle of Canada's first industry, the fur trade.

30 Our immigration policy was based on the Golden Rule, - Do unto others as you would have them do unto you. These outsiders first set up shop or better still established trading posts at Rupert River.

40 And in the year 1668 the ship Nonsuch with a seaman named Gillam and Grosseillers on board arrived at the mouth of which is now Rupert River, guided there by, friendly Amerindians. By the 9th of December the river was frozen and the outsiders built a wooden house and named it Fort Charles. They dug a cellar 12 feet deep to preserve their beer for the winter, as they'd

"have some left for the trip back home. Country food was abound in them days; rabbit, partridge, pike and moose meat, meant the difference between life and death to these men, not a single of their men died that winter.

In the spring of 1669, three hundred Amerindians came in to trade, they were friendly, but this wasn't good enough, Gillam claims to have made a treaty of 'friendship', whereby he supposedly purchased the legal right to the soil. This underlines the disparity in values and priorities which was present in our relationship from the outset. On 2nd May 1670, under the great seal of England, a Royal Charter incorporated, the Governor & Company of Adventurers of England trading into the Hudson Bay, which we know as the 'Bay'. On the 31st May, a second ship the Prince Rupert set out from England for the Bay. This was no simple trading ship, they brought bricks, building materials, powder, shot and cannons. The ship arrived on the 8th of September, and they promptly buried their beer again. The following year Mr. Radisson made a two month visit to the Moose Seepee, others followed him to trade for beaver and other furs. However all the explorers returned home in 1671. Maybe they ran out of beer. What happened to the furs in London? They were auctioned, by candle, hides were made as the candle burned and whoever made the highest bid when the flame went out was the purchaser, a fair transaction, fairer than piling up furs to the height of a gun or bartering away rum or brandy. The 1672 fur

"sales from James Bay alone grossed in excess of L3,680. Who said that the natives never paid taxes, when the first pelt was ever transacted we paid taxes in lieu of royalties. But for the next three centuries not a single penny was spent by the Bay in meaningful attempt to provide equal educational opportunity to the Amerindians, as this would threaten the stability of the fur economy and profit was their motive. We don't need any 'experts' telling us that present day corporations ignore our social needs, we've given you three hundred years to prove that and you failed.

In 1672 another expedition set sail for the Bay, this time carrying bricks and mortar to build a fort at the Moose Seepee. Meanwhile French traders from Quebec had constructed a post nearby further up the Rupert River. Thus likewise, nations of Europe fought each other for dominance of the fur trade and the country until the Treaty of Utrecht settled matters in 1713. In the meantime Moose Factory had been re-named St. Louis. And other forts at Moose and Albany were built.

The effects of these forts was devastating to the Coastal Cree. By the late 17th century we already depended on a regular annual supply of European goods. We looked to the traders now for food, especially in the Spring when we arrived to await the geese. In April 1717 there were 109 Amerindians being fed daily at the Fort Albany on oatmeal. On April 14, 1786 the journal kept at

"Moose reports that 80 natives, young and old were fed daily. The big game was killed off within 100 miles of the fort and more and more natives were attracted to the settlements. The fur trade brought welfare 'Oatmeal Welfare' to James Bay over 200 years ago. However, during this period the Cree tribe of Amerindians became the most widespread, stretching west to the foothills, north to the MacKenzie River and east to Labrador. In fact, one of the largest rivers in the world has a Cree name meaning 'big river', no, not MacKenzie, but the Mississippi. Its watershed starts on the hunting grounds of the Plains Cree. Ironically the atlases don't consider rivers as communications systems on man made conveyances, without rivers the great land wouldn't be what it is today.

In time we became dominated by the 'Big Three' - traders, missionaries, and the R.C.M.P. During the past century, moreover the federal government saw fit to enter into 'treaties' with the Amerindians. Missionaries who began setting up shop in James Bay in 1840, established boarding schools at the beginning of this century. Meanwhile, a maze of hydro-electric dams were being built on our river systems; forests were stripped bare for lumber, pulp and paper. And the soil was searched for gold. Since the Second World War day schools were built after a fashion on Indian Settlements. In the past twenty years, nursing stations, and larger schools were established. Also during the past decade or two, the multinational corporations, having badly depleted the

"natural resources elsewhere, have turned their greedy eyes to the North. Our non-renewable resources being their prime concern. There is also the Third World Countries. These corporations live by the Golden Rule which is, he who has the gold makes the rules. A tragic example of big corporations' dillusion with the big government is the mercury poisoning of the Wabigoon River System. In complete disregard for the natives' wellbeing, depriving them of living as they used to know it, not to mention the dreaded Minamata Disease. The government agents handling water power along the course do so in the name of conservation. One method being used and sure death to the water fowl is wrapping yellow plastic around its neck for identification purposes. Gradually it's choking it to death. Carcasses of geese have been found along the coast to prove this fact. There is a flagrant disregard of aircraft flight regulations during wild fowl spacing seasons along the coast. The Ministry of Natural Resources is by far the largest violator. The reason being, 'bird counting', which we feel strongly to be unnecessary and an obsolete fact of taking census. Surely there must be alternate ways and more accurate census taking methods.

These harassments have been seen right up to the Polar Bear Park and the culprits seen using Model Bell 500 helicopters on several occasions. Native people are very strong about these quarries on the waterfalls and have started

"to bring these aircraft now if harassments continue, perhaps lighting grass and a tragic accident and bureaucrats will take notice.

Just when our economy was struggling in the middle 50's the United States and Federal governments undertook with their vast network radar stations known as as the Mid Canada Line. With no preparatory work done this boom emanated many problems and then some social problems by the box car load. It tore the native social fabric to shreds, the big wage construction workers were the order of the day, be it native or otherwise. With lots of wampum came broken homes, neglected children, the misuse of alcohol, the crime rate rose, the weekend binges became brawls. I am told by a colleague of mine that in one settlement alone no fewer than twenty-one children were fathered by outside construction crews mostly from the Porcupine Area in one construction period. At that time nobody even lifted a finger because money was king. Although a number of natives found permanent work in the aftermath, most natives were struck with wonderment because no long range planning was even devised by the leaders at that time. During that period when our traditional economy was being eroded to a settlement dependent existence. This has been a real low point in the history of the native peoples. But, by virtue of this depth of despair, a great awareness resulted of self-determination.

As a result new native organizations have

"sprung up across the land, making governments aware that we demand recognition as a people, and that we intend to plan our own destiny. Unfortunately this has been a slow, long, uphill battle and even now the summit is not in range. A decade ago when I sat on the National Indian Advisory Board, we were informed then for every dollar that is budgeted by the Department of Indian Affairs yearly operations only three cents found its way to the reserve level. And it's very unlikely that it has increased substantially since then, yes, you guessed it, the rest is spent in the big bureaucratic machine.

Example: In the 1940's a transient Indian Agent with school age children did not have a favourable impression of his department's school on the island. He convinced the Ontario Education Department - which just built a new two room school in Moosonee, and which was ignorant even of our island's existence, that costly vehicles should be purchased to transport children to Moosonee, when the native children refused to be transported, this failure was blamed on the natives and costs were buried. Twenty years later the newspaper headlines drew Ontario's attention to the problems of squatter settlements at Red Lake and Kenora. The politicians seeing the headlines pressed the panic button and jumped on their horses and galloped in circles. But what was their solution? Build a huge temple in Northeastern Ontario.

The people of Moose Factory are in dire

"need of new school facilities. But this didn't make any headlines. The Big Blue Machine's gift to the poor people of Moosonee, and sorry about that Moose Factory, your money was spent on the centre, and we used part of your blueprints! To add insult to injury, one of their consultants' reports recommended the physical re-location of all island residents to Moosonee. So much for convenient political decisions made in Queen's Park by experts.

We, the people of Moose Factory are proud of our unique status. But the bureaucrats always want to fit us into their molds, to use their recipe to make us fit their formula, nowhere is this more apparent than in education. In 1867, native education was becoming a local matter. Then the bureaucracy was created in Ottawa to look after the needs of native peoples but not the James Bay Cree. H.B.Co territory only joined Confederation in 1870, even then we were given no aid from Ottawa because there was no treaty 'X-ed' until thirty-five years later. This bureaucracy still is not fully aware of our needs today. The federal Department of Indian Affairs and the Ontario Ministry of Education cannot even get together to approve our operative budget on a per capita basis. The Department of Indian Affairs have even gone so far as to flagrantly break its treaty obligations of which is to provide schools. Right now we have 212 children who are attending an abandoned dormitory which does not meet federal fire safety standards. Meanwhile the Department of Indian Affairs are

10 "unable to meet the conditions laid down by the
Moose Factory Island Public School Board of which
I'm Chairman, for the renovations of the vacant
Horden Hall as an alternative educational facility.
At the present time we have approximately 410 pupils
being housed in six different buildings, and come
next September, the central heating in the two
largest buildings is to be cut off. So the
prospects of our children does not look very bright
next Fall, unless a crash program is undertaken
to rectify the situation very soon. To explain
20 the cut off of the heating, the central heating
plant which is owned by the Department of National
Health & Welfare, will be undergoing major
renovations and installing electric steam boilers
instead of coal and will only serve its own build-
ings.

30 Thousands and thousands of gallons of
print-ink has been used to spell out the perennial
problems of unemployment, alcohol, housing,
pollution of the environment, lack of recreation
facilities throughout the James Bay Watershed and
throughout the country. I do not wish to be
repetitious and elaborate on these problems,
surely brief after brief has been presented to
40 you with these problems, and have spelled them out
better than I could do. But one pressing problem
which is acute throughout the country and the La
Dain Commission so glaringly pointed out in its
findings, is the abuse of alcohol and drugs.
Since I read the article in the Reader's Digest,
perhaps other communities have grabbed the bull

10 "by the horns and have asserted, enough is enough.
They are Pelly Bay, Edzo Rae, Frobisher Bay in
Baffin Island, that was over eighteen months ago.
I plan to take a trip up there and see for myself
and hope that other community leaders do likewise
and your staff, sir, and see what transformations
have resulted since then. At this writing I just
received a phone call from our Reserve Constable
who reports that early this morning (Saturday)
two young people were found on the ice road to
Moosonee, as a result of dire circumstances, one
was found dead, the other might not be expected
20 to live. Obviously another alcoholic related
problem.

30 We are not anti-development, but I want
to emphasize that protective measures will have
to be taken to ensure that a minimum social dis-
ruption will have to be realized, should any
large development be undertaken, namely the
ONAKAWANA PROJECT. And I would like to underline
that the developers and government unequivocally
guarantee that no environmental damage will
emanate from the stacks of any plant. One river
system killed off is one river system too many.
Perhaps we can excuse your forefathers for their
40 ignorance, but only if you can learn from their
mistakes. To allow any one segment of Ontario to
be treated in this manner in which I described
in the preceding pages, is to invite the govern-
ment to treat us all this way whether native or
non-native.

"There are ten basic points which you must, and I repeat, you must consider when approaching change;

1. allow people to participate in planning any change that will affect them personally.
This makes them part of the change instead of victims of it.
2. make sure the reasons for change are clearly understood.
3. make sure the results of change (good or bad) are anticipated. People are not unduly upset by events which they expect and prepare for them.
4. make sure that the whole truth about change is freely circulated.
5. never tell anyone he or she must change.
People who make their own decisions are more committed to those decisions.
6. never attack what a person has done in the past, whatever it might have been. To strip anyone of their pride does not generate enthusiasm for a new way of doing things, and makes any change a traumatic experience.
7. build on the past by making sure the change is seen as a point in a continuum from what was to what will be.
8. make change a continuing evolving process.
9. never introduce a major change until attitudes against a change have been softened.
10. empathize with people involved and truly understand what a change will mean to them.

"These ten steps call for mutual respect. You did not follow them during the past centuries. Strive to follow them in the future and remember that human resources are much more valuable than any cult of technology and exploitation. And to reiterate we are not anti-development, but pro-people. A pro-people approach cannot go hand in hand with centralized government, it requires local community input and mutual respect. Too often centralized decisions have been costly failures, ignoring the needs of the grass roots. Before I make my concluding remarks permit me to cite a few points which we feel very strongly of pertaining to the treaty, when our grandfathers signed the treaty early this century. In their travels of the watersheds, His Majesty's treaty party was explicitly instructed to carry out one specific mission, and that was to acquire this vast tract of land mass for a handful of coins annually and place the native in a parcel of land to pursue their own way of life until interruption came along, which it has.

It was apparent:

- a) that the treaty party was not to alter its specific terms as laid down in Ottawa whether they were accepted or not.
- b) that the officials representing the King fully well knew the value of the land requested to be ceded to the Crown.
- c) that they were aware that the natives were not able to communicate with them in the full sense of the word.

- "d) That the natives had no counsel.
- e) that the natives were impressed by the pomp and ceremony and the authority of the officials.
- f) that they were dealing with uneducated people in the legal sense of the word.
- g) that the treaty party capitalized on the occasion by exploiting the accompanying clergy which the natives had respected to gain their own ends.
- h) that the natives really did not know or fully understand the meaning and implications of the treaty.
- i) that a father image was being advanced by the authorities.
- j) that the alleged consideration that was being advanced by the treaty party to the natives in exchange for the ceded land was not totally appreciated by the natives, nor could they understand the concept binding their heirs and assigns to these documents.
- k) that respect and the ceremony with which the officials were dealing with the natives lulled them into a passive mood as the journals of the party would indicate.

That forever and a day for all intents and purposes it is obvious that whoever read their journals of the treaty party and history in the making, that His Majesty's treaty party commissioners perpetrated legal fraud in a very sophisticated

"manner, upon unsophisticated, unsuspecting natives. We have well recognized their undisputed sovereign rights of these aboriginal lands.

In conclusion I would like to quote one of my grandfathers who signed the treaty from a statement he made at Fort Albany. His name was Solomon. That's from my grandmother's side. Its part of a conversation he made with the late Bishop Renison. Solomon commented, 'wherever the whiteman goes he makes work and trouble, he is not happy himself and therefore cannot make others happy'. Renison replied 'But surely, Solomon, you must admit that civilization is a good thing, for without it the human race would not progress'. Solomon rolled his black tobacco between his palms and asked, 'But what are you progressing to? The wonders you are making do not change the body of man nor contribute to his happiness.'

I have been in Cochrane and I once went with Governor of the Hudson Bay Company to Montreal. Along the height of land the trees were dead and burned by the whiteman, the moose and beaver were gone forever, the flowers and the moss have been scraped off the hills when they were looking for gold, the lakes where the ducks used to breed are green with poison from the mines, the railroad train is great Medicine, but it is not as half so terrible as the lightening of an August storm. Kitche-Manitou would never have made all these things to pass forever from his world. The

"whiteman makes a god of himself. In your great cities men live in cliffs, like swallows in the river bank, and you cannot see the sun. I am told that men are awakened by a devil's machine before daybreak year after year, and they work all day, every day from their home, never seeing their own children by daylight.

As for me, I work and I rest as I please, when the sun rises in the morning, if the day is fine I call to my wife and we pack our tent and load our canoe. We paddle forty miles downstream, when the sun returns to the tops of the trees in the evening, I push the canoe ashore with my paddle and in a half an hour, there is a new tent site and a new fire. And when the stars come out at night, wherever they find me I am home.

As a footnote, Sir, these hearings will be the first and the last time natives north of 50 will be heard, so for crying out loud, don't drop your mandate now, you have just started. Thank you."

THE COMMISSIONER: Thanks very much Chief. Maybe together in the future we can do better.

---EXHIBIT NO. 318: Submission by Chief Munroe Linklater.

PETER MITTON: We have two people making the next presentation, Wally Turner and Colleen McLeod who are students at Moose Factory.

WALLY TURNER

"My name is Wally Turner. I live in Moose Factory, I'm 12 years old. I am speaking

"on behalf of my class, Moose Factory Public School. Will they be killing the animals and wasting the food? We the Grade Sixes and Fives go goose hunting in the fall, trapping in the winter, and camping in the spring. Will we be able to do this in the future? Will we be able to go trapping on our traplines?

If there are too many people chasing the animals there won't be any left, and there will be a lot of pollution. Our animals will blow away like dust.

Moose Factory is just a small community, but it's been around for 300 years. The people of Moose Factory are happy with what they have, the land, as we like it. Thank you."

---EXHIBIT NO. 319:

Submission by Wally Turner.

COLLEEN MCLEOD

"I would like to introduce myself, Colleen McLeod of Class 6B, Moose Factory Public School. A few years ago we once swam in clean fresh water. Nowadays in the summer we seldom go swimming since the water is not as clean as it used to be. When we go fishing we see fish floating around because the water is polluted.

A lot of people depend on the food that they get from the land and from the water. Who can eat fish from polluted water? We would like to keep on living the way we have always lived.

"We would like our children to enjoy the kind of life that we are having.

In the future we don't want our water, air, and land polluted when Moose Factory changes because we have seen what it has done to the cities.

We want clean fresh water, air, and land. Thank you."

THE COMMISSIONER: Thank you. Could I ask you your name?

Colleen McLeod.

THE COMMISSIONER: Thank's Colleen.

---EXHIBIT NO. 320: Submission by Colleen McLeod.

PETER MITTON: Next I'd like to call on Raphaal Wabano, who is an elder from Attawapiskat, who is now residing in the Senior Citizens Home in Moosonee.

RAPHAAL WABANO (Mrs.MARY Lou Iahtail, translator)

He says I would like to take this opportunity to tell you how happy I am to talk to you in person. This never happened to me before in my life. I would like to present you that thing that was given to you before this morning at the presentation of the Fort Albany Chief. He asked me to present you a man who is a native to the North

you know and not recognized in the Treaty.

I also have one problem like that in my own family, that my son married a woman and one of their first sons is not recognized as a native person, because my son adopted my wife's first son and I had approached two chiefs to help me in the past to see if my grandson could be recognized in the Treaty but so far we haven't been successful.

I feel that this is an important individual problem to bring up because there are other people with these problems and to me it is important and I have to speak up on behalf of my grandchild and that he is so small. Now, he's a grown up person now and I'm still talking for his future to see what can be done about to help him for his future.

The reason I have brought this up because out of their welfare and their old pensions they are expected to pay the rent from that, also from that cheque they have to buy the food and clothing. They also have to buy other items that are necessary for them.

Sometimes people have to buy something but it is very expensive, according to what they need. What I mean by this they have to get a gun, a motor or a canoe or something like that and yet they are expected to pay out of their own pension money, their welfare.

The reason for me saying this, I wonder if

there would be any possibility for them to have an additional income to pay for their rent besides the welfare and their pension.

If they are expected to pay after buying all those things, after looking at your income from your welfare and from your pension. When you look at these things there is hardly nothing left for you to buy food or any other things.

That's all I have to say regarding the welfare/^{recipients}and the old age pensioners, but I can also say the same thing for the people who are also employed because they have to pay everything so that they can go on living in Ontario Housing and at the same time their living is so costly.

Some of these people do have problems and even though they are employed they have a hard time to buy food especially for those people who have big families.

That's all I'm going to say for now because those are the main things that I wanted to bring up to you even though I know I would have much to say, but since there are other people who want to say a few things I will give them a chance to bring it to you.

He says a lot of those things that I wanted to bring up have been brought up in various presentations. Thank you very much for allowing me to speak.

THE COMMISSIONER: Thank you very much, and may I just comment very briefly with regard to the status of your friends and I'm really not familiar at all with that problem that that entails, but I will look into it and I will be in touch with you. I just can't say anything on it now because I just frankly don't know. Thank you.

PETER MITTON: I'd now like to call upon representatives of St. Thomas' Anglican Church. One is Dr. Rev. Canon Louttit and J.A. Sturnett.

DR. LOUTTIT

First of all may we say how happy we are to have you with us in our community, one of the early historic sites of Ontario. We are proud to say that we are six months older than Kingston, the oldest English settlement in Ontario. We are happy to have you with us and to have this opportunity just to give you a little bit of information and some concern and some of the problems that we have up here.

"It is very difficult to separate concerns of the Church from those of the community, so many of the following will reinforce previously mentioned ones.

In regards to transportation:

For work in these areas, the Church has depended upon mobility. In the early days, she provided her own or depended on local people in order to service camps and communities. With improvements, such as air travel, the Church has

"been able to provide valuable service more easily here in these northern areas as well as throughout Canada and the world.

However, cost of travel in this particular northern area has risen to such an extent that it would be easier to service England, cost-wise, than it is to travel economically in these areas. Surely some sort of subsidization of air travel could be arranged. This is noticeable to all who reside in these areas and must depend on air travel.

Regarding the Environment:

The Church shares the concern of all for the environment in which we live. Misuse of the land by anyone, either resident or from outside the area, violates God's intention that we have responsible dominion in this world and we support any action to control activity in these ecologically sensitive areas.

We are particularly concerned when organizations involved in altering the face of the environment do so without reference to the local people, many of whom hold licenses for trapping, etc. in the area concerned. More consideration for local involvement in decision making processes concerning this area should be given.

Tourism and Culture:

The Church at Moose Factory is particularly concerned with events affecting tourism. This arises from the fact that we provide, at present, one of the main tourist attractions and the main

"source of refreshments to the Island tourists.

Possibly more monies might be provided to aid the rehabilitation of existing structures as well as implementing a cultural program. This program might take the form of research into traditions of the past in this area, then develop into a program for tourists, not unlike those in other places where demonstrations at the historic sites are presented. Winter activity, for some time, would be involved where the residents could do the research and put together the necessary accoutrements. This would require financing from outside sources until it could become self-supporting.

A project of this nature would do much to overcome the cultural void which has been growing in this area for some time as well as encourage local initiative.

Other briefs presented have covered areas of concern such as Health, Education and Housing needs."

And at this point may we say that we support in these areas the Treaty No. Nine in their efforts to better the needs of their people.

"The Church shares many of those concerns since she was instrumental in the beginnings of health care and education in the early days. The other briefs have expressed most of the real concerns at present.

"This presentation is necessarily brief because others have voiced the community's concerns admirably. The above-mentioned three areas of concern are to reinforce the more documented presentations of others in our community, also to let others know that the Church watches with active concern any attempts to alleviate hardships encountered by residents here in Moose Factory and area."

I would like to thank you and wish you God Speed in your travels and much success in your endeavours to help others who need help. Thank you very kindly.

THE COMMISSIONER: Thank you very much.

---EXHIBIT NO. 321: Submission by St. Thomas'
Anglican Church.

PETER MITTON: Could I call upon John Long, a resident of Moose Factory to give the next presentation.

JOHN LONG

"Mr. Commissioner, I would like to comment on two particular aspects of 'development'.

First, very briefly, many people have decried the effects of short-term development. But what does it mean to the actual people involved? When the R.C.M.P. detachment closed recently, after half a century in Moose Factory,

"the change had no impact whatsoever on the transient staff - who were stationed in the area for two or three years at most. But their local constable was in an entirely different position - his only options were (a) to accept a transfer hundreds of miles from the village where he was born and raised, and thus complete his required years of service for retirement benefits, or (b) to resign and try to find alternative employment - probably at lower wages, and with loss of benefits. An identical situation resulted when the Northern Canada Power Commission vacated the island - the choice was either to transfer to another region as distant as the Northwest Territories, or accept lower wages locally, and an uncertain employment future. The large hospital staff - the largest employer on the island is the hospital - could easily face a similar fate.

I have introduced the term 'transient' - which some people may object to (as I did when I first heard myself called by this term). But very clearly, the short-term projects which I have mentioned had serious effects on local residents - that is, people born and raised in the area, and almost without exception Native. Transients, generally, had a cosmopolitan career pattern - and, if the job on the island dried up, there was in most instances no great love for the area, no grandparents or cousins to induce them to stay, and no house of their own.

"Some people may object to the word 'transient' because it reminds them of the reality of colonialism - which Chief Rickard described so well yesterday. How else can we explain the tremendous housing benefits and salaries and northern allowances which we transient 'professionals' receive? Mr. Joel Linklater touched on this when he mentioned the low wage scales for skilled local craftsmen.

One of the speakers from the Kenora region called the Treaty 9 Declaration 'racism in reverse'. This person, sad to say, did not understand the reality of colonialism; to be charitable, at least he was being honest with himself - it is hard for many non-Natives to understand and accept the facts. The truths which history reveals sometimes hurts - the emperor of democracy, fair play and equal opportunity wears no clothes.

Fortunately, there are a few faint flickers of hope. Here in Moose Factory there is an all-Native school board. Racism in reverse? Perhaps on the surface it may look that way. However, this board - which was created here twenty-two years ago - was the first experiment in Native control of Native education in Canada. For over a dozen years, one member of this board represented the Moose Band, and the other two members were drawn from the ranks of transient Indian agent, transient hospital administrator, or transient residential school administrator. The Native

"member - former Chairman Gilbert Faries - provided the only continuity during this time. He alone, during these formative years, was qualified to make decisions which were based upon a thorough understanding of the culture of the area and the needs of its children. The transient non-Native trustees came and went in rapid succession. As a direct result, for the past several years there has been - of necessity - an all-Native Board, with broad powers and responsibilities. These men will, moreover, live to see the long-term results (both positive and negative) of their decisions - they are thus accountable to themselves and their community in a way that almost all non-Natives can never be. It is this ultimate accountability, together with either an intimate acquaintance with the culture, language and people or at least a total acceptance of them, which distinguishes between transients and local Native people. I am, as is any outsider, a transient until I can prove otherwise.

This Commission too, Justice Hartt, will be transient in its effects unless you can prove differently. Like so many of us non-Natives, you cannot guarantee that you will be here in ten years' time to accept responsibility for your actions and recommendations. But, unfortunately, the human problems people speak of, are not transient. The Native people have been here since the last Ice Age, and have a better chance than the rest of us to survive the next one. This being the case, I conclude that the lion's share of the

10 "decision-making must rest in the lands of
local Native people. Otherwise, the emperor of
democracy, fair play and equal opportunity will
continue to wear no clothes - which is inconsistent
not only with the climate, but with the ideals
to which we aspire in this country. I would like
to close with a cliché, but it is an appropriate
one:

20 You will find no strangers here in Moose
Factory; yet there are many friends here, if
you choose to meet them.

Thank you."

---EXHIBIT NO. 322:

Submission by John S. Long.

30 PETER MITTON: There is possibly an hour
more of presentations and I suggest that we maybe just
take a five minute break, just to loosen up a little bit.
Don't go away too far so we can all get back together
in the shortest time possible.

---Brief recess.

0 ---On resuming.

LYLE MCLEOD

My name is Lyle McLeod from the Grade 5
class in Moose Factory. If they go ahead and build dams
on the Albany River there wouldn't be any trapping grounds

and hunting grounds for the trappers and the hunters. Probably they would come to Moose Factory and Moosonee. There would hardly be any trapping and hunting grounds for the people that live in the Moose Factory and the Moosonee area now.

10 BRIAN WESLEY

My name is Brian Wesley from the main school. My brother traps on the weekends and he snared two, so far he trapped five rabbits and he likes it. I would like to do this, too, and I hope the land will not change and I hope it will stay like this.

20 HOWARD RICKARD

My name is Howard Rickard. I started trapping on January the 8th, 1978. I trap only on the weekends. So far I only caught two martens. I skinned one trying to immerse the other one. I enjoy trapping. I hope that I can continue to trap in the future. Thank you.

This is what some Moose Factory students wrote to the tune of This Land is your Land, this Land is our Land.

0 (A song by students from Grade 5B, Moose Factory School)

10
---EXHIBIT NO. 323:

Song - Moose Factory Land.

PETER MITTON: Because of the time we request that anybody making a presentation if you could keep it as short as possible or we'll never get to eat that feast.

HEATHER FARIES

My name is Heather Faries.

20
"This is the land of Indians and we want to keep it, so we can hunt animals and get clothing for the children. We can hunt and trap wild animals. Then we eat them. This is a free land and we want it to be free all our lives.

30
---EXHIBIT NO. 324:

Submission by Heather Faries.

PETER MITTON: The next presentation is by the James Bay Cree Society. Could we have your names please.

PEGGY SAILORS

10
My name is Peggy Sailors on behalf of the James Bay Cree Society. On my right is Clifford Trapper and on my left is Ida Faries, both members of the James Bay Cree Society.

IDA FARRIES

"Mr. Commissioner: May I introduce our group of young people to you.

In march of 1977, a group of twenty-five young Cree adults met together and organized the 'Wenipako Eyiweots' (translation - James Bay Cree Society). These young adults were concerned on the rapid assimilation and deterioration of our people's socio-economic state; spiritually, traditionally and culturally.

Mr. Commissioner: We are the young generation of today. We are the future native leaders of Northern Ontario. We have experienced life in two societies; the life of the whiteman's push-button world and the lifestyle of our ancestors. Many of us have the qualified trades and experiences in whiteman's modern technology. Many of us have been educated, lived and worked in the cities of Canada, but over 90% of our young natives have returned to their homelands on the James Bay, where our people have lived and hunted for centuries and centuries unto this very day.

We were taught by our people to respect the land and the resources it provides us, on which for many years our ancestors have based their economic, social and traditional lifestyle. Many times through our younger years, we were thrilled on the trapping, hunting and fishing experiences, which we shared with our families and friends. We were also taught to respect

10 "the animals and not to waste the food which we receive from the land; also to share these foods with our neighbours. Our ancestors have received great knowledge from our Mother Earth and her elements. These learnings are passed down from generation to generation. We, in turn, will pass these learnings on to our children and they will continue to generations yet unborn. Therefore, we must help preserve these learnings, our language and the socio-economic lifestyle of our people from complete extinction.

20 We greatly love and respect our Mother Earth. We cannot abuse or destroy her:

- 30
1. by diverting the rivers from their original beds,
 2. by damming the rivers and flooding trapping and hunting territories of our people,
 3. by clear cutting mass areas of her beautiful forests,
 4. by polluting her magnificent river systems,
 5. by disrupting her soils and raping her resources,
 6. by disturbing the wildlife species,
 7. by interfering with her elements.

40 These actions would certainly disturb and anger her children, who respect her. We fully support our people and the Ojibway people on their 'Declaration of Nishnawbe-Aski' of July 1977. May we quote from Nishnawbe-Aski:

'We can no longer permit the progressive rape of our Mother Earth and its lifegiving

"forces. We have our children to save. The continued existence of our race is a sacred mandate passed on to us by our ancestors. Today our relationship with you must change. We will only accept your meaningful involvement. It will be on our terms, or not at all.'

Mr. Commissioner: We also support our people when they say that development North of the 50th parallel must be controlled, so that the economic, social and traditional lifestyle of our people will not be affected by the disturbance or destruction of the environment. We also agree that all native people of Northern Ontario be directly involved in all negotiations regarding developments in the North.

In the early 1950's, the Ontario Hydro electric power dam was being built on the Abitibi River at Otter Rapids. Three other dams such as Little Long Rapids, Harmond and Kiplin on the Mattagami River were also built. These water systems drain into the Moose River then on into James and Hudson Bays. Our people in this area were promised jobs. The Northern communities were to receive electricity and a highway was to be built north to Moosonee. Thanks to the whiteman the promise of a highway was not built into our communities. Our elders say that this has saved our area from complete encroachment on their traditional trapping and hunting territories. As for jobs, they only lasted ten years or less.

"Electricity was not received in some communities until 1976, almost fifteen years after these dams were completed and operating. To this day the small communities between Otter Rapids and Moosonee are still without electric power, even though the power lines run through only a half mile from their communities. We understand that these dams are operated from the Pinard station at Fraserdale Canyon by push-button remote control and man-powered by just a few men.

Mr. Commissioner: Will our people face and experience these same problems, which they have in the past, by developments? We will fully support our leaders and people in preventing this from happening in the future.

The Onakawana Lignite Development Corporation has promised the native people of our area jobs for at least thirty years. They are also going to divert the Medicine Creek and the Onakawana River into the Abitibi River. This would certainly destroy wildlife species in these areas. The Abitibi River was once a magnificent river and had an abundance of many species of fine fish. Today, from the many dams on its system, the Abitibi River is dry and is now unsuitable to travel on because of dirty muddy waters. Fish in this river have now completely disappeared. The Abitibi and Moose River would certainly be completely contaminated from the waste disposals from the Onakawana Project and the river diversions.

10 "Our people and wildlife species in James Bay and Moose River basin would certainly be affected by these kinds of development. This is why we support our people when they say that careful planning and negotiations with our native people be done, before large developments begin their operations. We believe in what our elders have always told us; that the Creator gave us the environment to share with our brothers and sisters - not for us to destroy.

20 We have seen the promises of the 1905 Treaty #9 broken many times by the two levels of governments of this country. We have also seen our people mistreated by the different government agencies of this province. We hope in the future this will change for the betterment of the native people, both for the elderly and young.

30 Mr. Commissioner: We are proud and pleased to have had this opportunity to present our thoughts and concerns to you, as young adults of the James Bay area. We support our leaders in recommending that all proposed developments North of the 50th cease, until your Inquiry on Northern Environment is completed. May we quote again from Nishnawbe-Aski:

10 'The success of our future will depend on our leaders of tomorrow. These young people are adjusting to new forms of knowledge. Our experience will also strengthen their involvement. We expect that you in turn will encourage your young people to understand our lifestyle.'

10 "Mr. Commissioner: In closing, may we say that you have established respect from our native people of Northern Ontario. We like to take this opportunity to welcome you back to our communities to share with our people their lifestyle and speak with our elderly on their experiences with the land. We will always continue to practise and revive our spiritual, traditional and cultural lifestyle of our ancestors.

20 Please do not disappoint us. You must help us preserve our land and stop the continuous rape of our natural environment.

30 May the spirits of our ancestors guide you and your colleagues safely throughout Northern Ontario. Meegwech!"

---EXHIBIT NO. 325:

Submission by the James Bay
Cree Society.

30 PETER MITTON: The next presentation is by Simeon Metat, an elder from Fort Albany.

SIMEON METAT (translated by Mary Lou Iahtail)

40 It is a great pleasure for me to be able to say to you that I am very thankful, especially to our Creator, who has given me life during the day to see these actual happenings.

And I also thank you for making you and your colleagues hear me and see what happens to our country today and for

me, to be able to see what is actually happening.

10 I would like to say just a few words to
you to tell you how hard it was for me to bring up my own
children. Life was hard at times in the bush and trying
to survive and bring up my own family. One day a govern-
ment employee came to see me in my home and say, I would
like you to come to the war. I will give you a salary
if you come and I did agree to go with him and my brother.
\$1.10 was my salary.

20 When I came back from the war I returned
to my reserve and my own lifestyle and I continued to live
the way I used to live before I left. While we were
living that way there were two people died in our camp.
At this time what I am trying to say is we did apply
ourselves in helping ourselves to an extensive degree.
Seeing those people that they were working so hard towards
their survival. And myself, I came pretty close to dying
30 myself because I was trying to help myself so much in
bringing up my own family at the same time.

40 I spent a lot of my life in the bush and
living off the land and trapping and I went to the settle-
ment only at times and then I took sick, I was hospitalized
and I regained my strength again and the reason why I
have spent a lot of my time in the bush is really to
support myself and look for everything that is off the
land and I went to the settlement only when I had to.

One thing that I would really like to
bring up is sometimes you maybe have hard times today

because some of us are using too much alcohol.

There are many mishappenings due to alcohol. You lose your house, you lose everything when you are using too much alcohol. Even your home, your house, sometimes there are no windows. Why are the windows broken? Sometimes because you do things by using too much alcohol.

Why there are so much problems I think it is because the government are letting the Indian people get drink today. I never used to drink in my life. I went to war for two years and the first year I was there I drank alcohol. It never really struck me completely because I only took a little amount of alcohol while I was Overseas. I'm aware that it's nice to drink if you know how to drink because if you only drink a small amount and then nothing really destroys you.

I see all the problems where I come from and a lot of these problems are under the influence of while the native people are using alcohol. They are losing a lot of the things that they have today because of using alcohol. When they are drinking too much they lose their house or other things that they had received already.

And I myself, I don't drink. I still live the way I used to live. Today I live in an old shack which I bought, a second hand old shack that I bought out of my own pocket because ^{still} today there is no house available for me to live in comfortably. I had asked the government agent if there is such a grant for me to have a house.

I asked him twice and still today I don't have a house to live in comfortably and now today I'm getting old and still my shack is still very cold to live in.

There is another problem that they are speaking in our community, the drinking water is quite far from where we live and sometimes to get a supply of water for me to drink becomes expensive because I have to pay the transportation of someone who goes and gets water, either by truck in order for me to get water. I'm fully aware that these have been brought up before by my Chiefs, but still today they are still existing.

And the reason why the drinking water is far for us today is because we followed the road transportation wherever they moved. Maybe, if we in those days if we had thought that our, and knew better, maybe we wouldn't be crying for drinking water today if we would have been more thoughtful and took time to think more about it.

He said it's hard to experience all those things they are making you hear today. It's hard when you are thirsty and you are longing for water and also if they provide trips for water you still have another problem. When you are sick you are far away from the hospital and yet you have to walk to go to the hospital when you are sick, and it happened in the past that some people trying to go by walking to go to the hospital and they were to reach the hospital were too sick to reach the hospital, so which is the greatest problem, to get

drinking water or when you are sick.

10 I have experienced these two problems myself. As I tried to go to the hospital when I was sick but I think I could not get to the hospital by foot. I had to get the truck for me to get to the hospital, but I had to pay it out of my own pocket. May I just say, Mr. Commissioner, try to keep these problems in mind regarding helping us and how you can help us to solve these problems in my community.

20 Because of the faith that we were given by our Creator we had the presentation that's on this year you can see everything that the Creator has given us and you can see by just looking at this you know the Indian is last and that's exactly how this thing is today. He lives with humility, but hopes he is regarded in the hands of the Creator because we are positive that our Creator looks after all his creations including the Indian.

30 I'd like to say once more that we are thankful to be able to speak to you and may the good spirit guide you in whatever you do and may He bless us and may we work together, while we are looking at this problem. Since I know someday all of us will die, but we only die from this world. In asking our Creator even after when we leave this earth, we will continue to live together more happily and it was a great pleasure for me to talk to you, but in comparing with this you know, I saw lots more people when I went Overseas, but in seeing you here it is only a small thing compared to what I have seen Overseas. But at the same time it is a pleasure for me to see this happening today and what's happening.

40

Thank you. May the good spirit keep you well in your heart in everything you do.

THE COMMISSIONER: Thank you very much and I wish to say that I hope you understand that I do not have the power to directly, to right the wrongs of which you speak, but I will discuss them with your Chief and see if I can assist in any way.

PETER MITTON: The next presentation will be made the school board, Pat Chilton.

PATRICK CHILTON

"Mr. Commissioner, I would like to comment on a problem that concerns the Moose Factory Island Public School Board and all people on this Island.

First, the governments; both Federal and Provincial. The specific Federal government I'm concerned about is the Dept. of Indian Affairs and Northern Development. Our School Board, since its origin in 1964 has been funded by this Dept. under Section 68 of the Education Act 1974. These people approve our annual budget. These people also pay 100% capital costs and 50% of the Board's operational budget. The province pays the remaining 50%.

Now let me draw your attention to our school buildings. The Moose Fort School is 28 years old. There are two hundred and fifty

10 "pupils from Grade one to grade five in this school. This building was once a student dormatory which has been converted to a school. This building has been declared a fire hazard by the Dominion Fire Commissioners' Office and unsanitary, dangerous, unsuitable and costly by D.I.A.N.D. engineering office.

20 We also have 160 pupils in Main School which is situated on Centre Rd. here in Moose Factory. We also have what the Dept. of Indian Affairs in 1964 called 'two temporary portables' still in use. On the reserve is the 'Village School' which accommodates our Kindergarten children, which is administered by the Moose Fort School.

30 In September 1978, the National Health and Welfare that supply our schools with steam heating will terminate this service. We will, therefore, be going to D.I.A.N.D. for capital funding for new heating systems and/or new accommodation.

This Board for the past 14 years has been trying to convince D.I.A. to build a new school building to adequately serve the community's children.

0 The D.I.A. in Toronto tell us that they want a Capital Cost Sharing agreement with the Provincial Ministry of Education. These two governments cannot come to an agreement. You see, Justice Hartt; the D.I.A. will not build a new school on the Island at a cost of approximately 3-4 million for a Board that has 65% status Indian children and 35% non-Status

10 "children. Let's say for example that D.I.A. and the Ministry of Education came to an agreement where they share the capital costs of a new building. There is a 5 year projection on capital costs that the D.I.A. has to go through, but that 5 year projection is 2 or 3 years behind. That means a new school building for the Island 7 or 8 years from now will cost 10 - 12 million.

20 The D.I.A. have offered the Board Horden Hall. Horden Hall is another former student dormitory. The Board, last October decided it was better than the present structures. But the Board wanted some say in the renovations of Horden Hall as is its right. We are being denied this by this Dept. The following are some of the reasons the Board wants some input.

- 30 1) D.I.A. hired an engineering firm to come up with a report on costs of renovations. For example this report said to re-roof Horden Hall would cost \$100,000.00. In 1972 the estimate given for the same job was \$150,000.00. (At this rate we should wait 5 years for a new school that will cost 1 million dollars.)
- 10 2) This report stated that the following be changed into a classroom.

One washroom 65 sq. ft. renovate to a classroom.
One closet 60 sq. ft. renovate to a classroom.

From this you can see why the Board should

"have some say in the renovations on Horden Hall.

The Board has not yet given up, although it is very frustrating working with the bureaucrats in Toronto. By the way, I am not in any way criticizing the two local men whom we work through in the local Indian Affairs District Office. They are aware of our problems and have tried to assist the Board. It is the bureaucrats who sit on their butts in Toronto making decisions to save money that will have no affects on them in the long run.

It is a known fact, North of the 50th, that bureaucrats in Toronto make decisions without even thinking of consulting people who will bear the burden of their decisions.

Earlier this week while on a plane to Toronto, I was talking to a man who told me of a true incident that happened here in Moose Factory. One of the heads of a department came out of a local office with a piece of paper in his hand. He stopped and read the paper. He then, in apparent anger, threw the paper in the snow and stomped on it. He stood there a while and then walked back and forth. He then started looking for this piece of paper and couldn't find it. He got two maintenance men to help him look for it, but to no avail. He sent those two men to get rakes so that they could sift through the snow. While they were gone, he found the paper, brushed the snow off of it and walked into the office. The men returned with the rakes and raked

"through the snow for 2 hours before this guy returned to them and gave them hell for wasting time.

To me that man represents the bureaucrats in Toronto and the two men; the people North of the 50th.

In closing I would like to say that this brief is merely information on the types of problems Northerners face when decisions are made in the South without input from those that will be affected. Your Commission will bring light to those problems so that these problems you hear today will not be repeated. Thank you."

---EXHIBIT NO. 326:

Submission by Moose Factory
Island Public School Board.

PETER MITTON: Our next presentation will be by Warner West, a resident of Moose Factory.

WARNER WEST

"Commissioner, Ladies and Gentlemen:

I'd like to thank you for the opportunity to address this Commission, as a resident of the north for 30 years, 25 of them north of Cochrane, and the last 13 here in Moose Factory.

Past development in the north has had a narrow perspective of its responsibility and the major focus has been on efficiency, profit and

"haste. Some token consideration brought on by citizens groups have been realized and some benefits have accrued, but often only as a spin off effect of major development, or as good public relations.

North of the 50th, we have a chance to reverse that trend and view development as a planned interaction between developer, community and environment resulting not only in the removal of natural resources, but as a social development project with equal focus on the improvement of the quality of life, the protection of the natural environment and the critical and appropriate usage of natural resources to build the north.

- A. Development should only take place when development companies are willing to meet the added costs of extensive social improvement on a permanent basis to compensate for the extraction of human as well as natural resources and for lifestyle disruptions.

The only assets many northern communities have are their people, their value systems and their proximity to untapped resources. They must be left better off rather than worse, as a result of development. The cost of development in the north, for the first time in history must also make a major commitment to the human resources of the area, as an integral part of that development.

B. JOB CREATION

1. Development Companies must commit themselves

"to the training of local people for skilled jobs related to development.

2. Long term training for permanent jobs related to the continued functioning of the development project must be a component of development.

3. Secondary industry or trades must be conjunctively established, whether or not they are related to primary development, to absorb short term employees after development completion.

4. Development Companies must be willing to extend their target completion date to allow adequate pretraining of local staff and include this time extension as an integral part of their development project.

C. CAPITAL COSTS - Community Benefits

Development Companies must include in their capital costs, 5% of any project as a community development fee, which should be turned over to a community planning council for local use in the areas of social, community or education improvement. The designation of this fund must be entirely in the hands of the local community and they must be allowed to meet their own priorities without government or company influence.

D. AREA ACCESS:

Since development means increased access to

10 "previously isolated areas, fishing and hunting,
and camping must be controlled to maintain a
balance that is necessary to the needs of
local long term residents. To maintain this
control, a local control group should be set
up, responsible for establishing recreational
guidelines and issuing environmental use
permits. This group should also be responsible
for issuing guide licenses and each non-
resident should be required, subject to stiff
20 fines, to be accompanied by a licensed guide
for any wilderness excursion for hunting,
fishing or camping. This would put pollution
control from campers and sportsmen in the
hands of the local community.

30 The complexities of pollution; thermal,
chemical, and soil, I am not an expert in,
but the results of this type of modification
of the environment can and have been drastic
already, north of the 50th, often by develop-
ment of the south which modifies temperature
and quality and quantity of flow north of its
site.

40 Due to the fragility of the James Bay
lowlands and the dependence of the majority
of its inhabitants on the rivers, the Bay and
on the wildlife to one degree or another,
there must be:

1. Strictest adherence to pollution control laws.
2. Constant and long term monitoring of the effects of development.

3. Local people involved in the monitoring process.
4. An emergency fund to quickly modify sudden problems.
5. Teeth in the fines imposed for environmental damage.
6. No extentions of time, datelines to meet required protective steps.

Development must take place. I do not propose that it is logical to prevent it. What I do believe strongly is that, if the cost of developing as well as providing the forementioned benefits to those living in northern communities is too great for those companies who wish to develop, that the development be delayed. Natural resources increase in value with time. If not now, then soon their increasing value will support the additional cost of improving the quality of life and the localities rather than destroying them. I speak, as I said, not as a transient. I speak not as a newcomer to the north. I have lived for thirty years north of Cochrane and for the past 13 years in the James Bay lowlands. I have seen the effects of logging on the environment, I have seen the changes that damming of the rivers have created. I have seen proud people lose their pride as a result of quick projects with temporary economic benefits. I have seen erosion of northern attitudes from those of sharing to those of 'every man for himself' which prevail in the south. I believe that under the present attitudes

10 "of government and industry, that development in
the north is too expensive. Not only are natural
resources being removed or altered with no possi-
bility of replacement, but also value systems and
a way of life which took as long as many natural
resources to develop, is also being destroyed
without recognition of that fact. Developers are
like wolverines. They destroy what they cannot
use, leave a stench behind them and are only
valuable once they are caught and skinned. I
don't think the hides of developers would bring
much at the fur market in North Bay, but many
20 in the north, who have seen corruption of the
people and the destruction of the environmental
balance would pay a fine price for that developers'
skin to hang on the wall. Many groups you hear
speak to you will promote development as quick
and as soon as possible. Arguments used will be
related to job creation, economic opportunity and
30 a share in the wealth of the development. These
are understandable wishes and it is often hard
for the man on welfare to clearly see the advantage
of delay and long term commitments to the future.
He, through necessity must look after today and
hope about tomorrow. Chambers of Commerce and
municipal councils, also wish to see quick develop-
ment since it both enhances and enriches their
towns for the present. What is often lacking by
all these groups is a commitment to the youth
and the future of the north. Delayed gratification
is a quality that many of these lobby groups lack.
10 They want immediate gain and will probably profit

10 "in it to some degree. Those who wish delay have
no immediate pressures and thus have the perspective
to look beyond their next deadline and see that
careful planning will result in a long integrated
future for the north in concert with developers
with a social conscience. The north will only
grow if its development creates a better skilled,
more perceptive population and if secondary
industry with a future is a direct offshoot of
primary resource removal. Build the north on its
resources, don't bribe the people to allow plunder.

20 As an educator, I could sympathize with
Mr. Jones' presentation yesterday, the lack of
funding for the education centre and its programs.
I am also pleased that these hearings are being
held in our community hall, our most used and
accoustically modern facility.

30 The elementary schools on Moose Factory
Island, do not have such a large facility as
this despite a population of 416 children. Our
major school building which has been condemned
by the fire marshal several years ago still
hosts 250 children.

0 Recreation on the island is limited to
out of doors or a playroom in our smaller school.
We have through our Board of Education been
trying to provide funding for new school
facilities for 14 years with no success.

Despite this our system teaches oral Cree,
from Kindergarten to grade eight, teaches trapping,

"goose hunting and outdoor camping skills, as well as all the basic skills found in regular elementary programs. Our students at the end of Grade 8 are easily as skilled as any in the area despite our cultural content and emphasis. If our objectives are accurate and our schools don't fall down, we will be training pupils who have the skills and knowledge to either live culturally and creatively in the area in a traditional manner or follow a career related to the professions. Regardless of the choice, we want both opportunities to exist here in the traditional home of our students. With a development mated to local control and environmental caution, this can become a reality. Your findings can be significant to the future of these youths."

Thank you for this opportunity.

---EXHIBIT NO. 327:

Submission by Warner West.

PETER MITTON: The next presentation is by Ernie Sutherland.

ERNIE SUTHERLAND

"Mr. Commissioner: When a young child loses his mother, he then becomes a ward of the Government. But this does not solve the fact, that his mother is gone; the government cannot replace his mother.

The government tries to help him and tries

10 "to understand him, but the child remains lost, confused--he is a broken soul. To help him even more the government gives him free room and board and money to buy his food. Yes, these are essential, but that still does not replace his mother.

20 Mr. Commissioner, this has already happened to some of us. When progress came our Mother was killed; everything that wasn't very sacred and precious was gone. Her rivers died and everything in it, even some of them stopped, and the colorful beadwork she did for her children was no longer there. The animals too, were gone but her child remained alone; there stood her child lost, wondering how he can survive. When his mother was with him, he knew how to survive. But now she is gone.

30 The government told him that they will help him establish himself again, but they forgot him just like the way they forgot his Mother Earth.

You see, Mr. Commissioner, if your brothers come to kill the land, the land that I have come to respect, they will also kill and end my respect for you and your brothers.

40 When your brothers come to rape the land 'North of the 50' with progress, they will also rape us of our pride, dignity, culture, and identity.

After all is said and read of this inquiry, let not this inquiry be labelled as a farce, but

"rather become a reality for our people and your people -- that an understanding can be achieved for both cultures. For the betterment for both cultures.

And in closing I would like to thank you for letting me participate in this very important inquiry. Thank you."

---EXHIBIT NO. 328:

Submission by Ernie Sutherland.

PETER MITTON: The next presentation is by Margaret Solomon, from Moosonee.

MARGARET SOLOMON

(translated by Mary Lou Iahtail)

She said I just came here to give some of my points of view. I am not going to be very long, but I did write them down.

I would like to contribute some of the information on my part. If the government really wants us to give some information.

Many times I was happy to talk to somebody and report things that I am unhappy about and what I have to do that are happening today.

On October the 4th, or December, when my husband had finished working and he applied for unemployment insurance. My husband thought that applying for unemployment insurance is not going to be that hard to apply for unemployment insurance because he hasn't used it

that much since he started working.

10 In the wintertime my husband is unemployed because he has seasonal employment in the summertime from the Department of Natural Resources. And when he did write to the Unemployment Insurance Company in Timmins, they told him that there is nothing for him if they are getting unemployment. And still today he says that he has nothing, no income from the Unemployment Insurance Company.

20 He has been working with the Natural Resources now for at least eleven years and he has tried to get unemployment insurance now for the last three years. She says that he contacted Manpower and received a letter telling him that he was overpaid in 1976 and he is still confused on that today and he hasn't got the slightest idea how that happened.

30 The first time they notified him that he had bills and it was \$110.00 that he was to pay. And then he filled the forms that he was supposed to fill for unemployment insurance in December 18th. And after he had filled out these forms, you know, they sent them back and they told him, this time they told him that you're to pay \$200.00.

0 He never got a cheque from the unemployment insurance company, not once. What they asked him to do was send in a cheque to pay for these bills and they know that my husband is unemployed. And the people who are working here in this area cannot help us because we asked

them this morning to phone there and try and help us but they cannot do anything about it.

And I approached the Welfare with some papers and various people have been helping us, I went to see the welfare man here and he gave me \$50.00 for one month's welfare and I have nine children.

I don't want to go back to the welfare office again and ask for another welfare since I only get \$50.00 a month to feed my children and I don't know where to go and seek for help because I have nine children to feed and these children are going to school every day.

I have two married daughters and I have two sons that are married and are independent. And these four children of mine are the ones who are feeding my own children. This is all I want to say because I just wanted to speak on this because I was seeking for some kind of help. Now that some of my problems have been answered and what I was trying to find has been answered by some of the elders who have spoken here on how the treaty when they were signed and what kind of promises that the government has promised to the Native people and some of my wonderings were answered.

And I also have another problem that I went to see a doctor one time and he said to go back to the clinic because apparently I had high blood pressure and the last time I went to see the doctor he said, when you come back make sure you have money with you because I have to pay for the pills that they are giving you, but I

never went back to that clinic again because I don't have money to pay for the operation that they give me.

10 And I do whatever I can for my children when they are sick. I try to buy medicine from the store and when I can afford and I don't go to the clinic because I cannot afford their medication.

20 I have one child who has been sick ever since he was small and since we had the flu going around here and she has been sick for at least a month and has not attended school for month too, because of the illness that has affected her.

30 And many times I talk to my children who are married now today and I say to them, I wish one day that the government will be present so I can speak about my problems what we are facing today and that's why I took this opportunity to come and speak about my problems.

40 I don't want to take too long in talking to you because there might be other people who would like to present their problems, but even though I would have a lot to say. And I was happy to have this opportunity to speak about my problems and what's happening in our life today. Both my husband and myself are not having problems about drinking. Both of us do not drink. Thank you very much.

THE COMMISSIONER: Thank you very much. Again I cannot promise you that I can do anything directly about this situation that you bring to my attention, but

I will certainly look into it and I will certainly see that someone from the staff will look into it. Thank you very much.

PETER MITTON: The next is Sinclair Cheechoo from Moose Factory.

SINCLAIR CHEECHOO

First of all Mr. Commissioner, I would like to introduce myself. My name is Sinclair Cheechoo, former chief at Moose Factory. My brief is very short and I didn't make a copy of it. I figured that it was so short we would remember it and my comments in it.

THE COMMISSIONER: I am sure I will, Sir.

Mr. Commissioner, my brief consists of the Indian's business management. We have been told a number of times why don't the Indian people start their own private business to provide employment in their community. Some Indian people have started on different adventures a few years ago and I am one of them. Some are starting now and some may be thinking about starting their own business as a means of providing employment in their communities.

Mr. Commissioner, we are facing a very serious problem, how to cope with the inflation and high cost of living. Inflation is causing the high cost of every need to survive and to stay in business. High cost of transportation is killing the small private businesses slow, but surely.

10 Mr. Commissioner, for example three years ago transportation on a charter basis \$536.00 from Timmins to Kapuskasing Lake a distance of 140 miles. A year after, meaning two years from last year, White River Air Services bought out Austin Airways. Prices went up to \$956. one trip. Last year the price since the same year last year was \$1,076. one trip.

20 I have another card here regarding handicrafts produced by Indian people. Mr. Commissioner, there are many Indian people depending on selling handicrafts to provide and support their families. Again they are facing the same problems of exploitation. Production of handicrafts by individual Indians is in danger of losing ground today. Why? Because of exploitation by greed. Markup on most items sold by Indian people or other people is 100 to 500%. We feel this is outrageous.

10 In closing Mr. Commissioner, the government is powerful. They are so powerful they can do anything in this country of Canada. If they want to take protective measures they can do it to protect small business establishments. At least small business establishments provide some employment to some people. If the government can take these protective measures it will help those people that mean to become eventually independent and also to provide employment to some of their people. Thank you Mr. Commissioner, for listening to me.

THE COMMISSIONER: Thanks very much.

PETER MITTON: Is there anyone else in the room today who might have something to say.

GEORGE KATUKAPAPUT

Well, I'm not too well prepared to make any official presentation at this time. I just want to say that it is most unfortunate that there's not much unity among our people. Some are against these projects, these developments and some are for and want these developments and this is certainly not unity among our people. I don't know, as I said, I do not have any written submission to give to the Commissioner at this time, however, I'll just run through what I have briefly written here.

I want to find out first and most how the native people of this area have no clear understanding as yet what this commission is all about or whether it is a Federal commission or a provincial commission. They think that the commission is on their side. Most Native people are in camps, any development they don't want any. Let alone in participating or getting involved in one and they think this commission is going to stop all development on their behalf, however, this is not the direction in which the Native organizations seem to be heading. It seems to me that /the key issue of these presentations, namely treaty #9 is one of participation or involvement of Native people in these developments. If Native people are against development in the first place how can they propose to participate or get involved. To me this seems to be out of order, out of context of the native people's basic position.

I don't know where Treaty #9 picks up this

idea of participation or involvement. Probably from experts or support groups who cannot seem to make up their mind which side they are on.

For the majority of Native people across Canada the key issue is one of recognition of aboriginal rights. This is the basic position of native people, not participation or involvement. What is the use to participate or get involved in any development in the general support in the general society, if our basic rights of aboriginal rights is not recognized. What is the use of who, what is the use to accept Canadian Bill of Rights or the Ontario Human Rights if our basic rights, if our demands for our basic rights, the aboriginal rights, is not recognized.

We are considered alien or immigrants on the same standing as Italians and Chinese who came from another country. This is what the Indian Act implies. For the native people it is the opposite. It was the understanding of the native people when they signed these treaties that these treaties would guarantee them recognition of aboriginal rights, that they were to be regarded as the original people with special privileges and protection. And this protection would be given them. But the law says they gave away their land and aboriginal rights and became immigrants.

It is for this reason that they were under the citizenship and immigration, department of the Federal government for a long time. We don't have to make any elaborate or fancy statements, beating around the bush and

making presentations.

I don't think there is much this commission can do for native people. After the James Bay agreement of Quebec or the Berger Inquiry these commissions or hearings according to my opinion seem to be as obsolete as a means for native people gaining justice. It seems that struggle for recognition of aboriginal rights has been exhausted in the Canadian courts and in this country. It may be that the solution to this problem for recognition of aboriginal rights lies in another process or approach and the key to this, another process or approach may be the unity of native people, Metis, status Indian and the Inuit in making presentation to an independent organization, to an international organization.

I just want to state my opposition to Treaty No. 9. I do not accept most of the ideas of their presentations or their organizations. Moreover I do not recognize this treaty or any other treaty which do not recognize native people as the original people of this country, which do not recognize aboriginal rights and who speaks for Native people about a half a dozen presentations, about half a dozen organizations who makes presentations at Moosonee yesterday. They seem to be competing for funding for native programs. These people seem to be interested only in getting money or jobs, not justice for native people.

For instance, through the basic position of the majority of native peoples across Canada, their recognition of aboriginal rights. I intend to pursue

10 further this matter of unity of native people and the
demands, continuing demands for our recognition of
aboriginal rights which would be the only meaningful
discussion between the two opposite growths in this
country. I rest my case with the general public of this
meeting and mostly on the native people. I thank you for,
I thank the Commissioner for listening. They are great
listeners anyway. Thank you.

PETER MITTON: Is there anybody else that
would like to make a presentation?

20 SINCLAIR WILLIAMS (Translation by Mary Lou Iahtail)

My name is Sinclair Williams.
I appeal to the Commissioner
in trying to find out what our legal rights are and I
would like to tell him that I do have a problem about my
salary. I got an idea from an elder who has told us a
30 lot about the signing of the treaty and I am from one
of the reserves in the north.

We were told that if we worked right in
the reserve that we are not to pay any taxes or any other
kind of things.

40 Even though I don't pay taxes when you come
to pick up what they have taken out of my salary it looks
like they have taken taxes out also.

And that is why I stay right in the reserve, and went there because I don't want to leave my treaty.

And because of the government, the government we are getting these from he has broken the promises that he had made in the treaty.

And I have tried to plead for help of various people in order for me not to pay for those things. Because I am aware of what they have promised in the treaties.

I have brought this stuff with me, my cheques, so you will see what I am trying to say. I have worked for the Department of Indian Affairs for at least ten years now.

I pay \$28.00 a month towards the hospitalization. They have decreased it to \$14.00.

He says, what do you think of me bringing this up, is this the kind of things you are looking for?

THE COMMISSIONER: These matters that you are raising are issues that are being negotiated at the present time by some of the people representing the Indian people with the government and I can assure you, though, that there is no way that I could arrive at any conclusion on them at the present day. They are being negotiated at the present time between your leaders and the government.

10
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SINCLAIR WILLIAMS: Another thing I wanted to ask here is when someone appears in court they have a bible there that says they are going to follow the word of God. I don't think that they should swear on the bible because they do not follow the words of God that's in the bible. I just wanted to ask you because I don't know why are they doing that?

20
THE COMMISSIONER: I don't know how to answer why they don't follow, why they don't say the truth in those circumstances, but it's what is done in all the courts, so when anyone appears to give evidence in court they are asked to swear on the bible to make sure that they tell the truth while they are before the court.

30
MAY LOU IAHTAIL: He says if I did break the law myself I'm sure they would put me in court because when I think of the government you know, he's the one who is breaking all the treaties and he should appear in court. He says, that's all I have to say.

PETER MITTON: Could I/^{now} call on Chief Andrew Rickard of the Grand Council Treaty #9 to make a presentation.

40
CHIEF ANDREW RICKARD

I will try to give you a very relaxed presentation, you look tired and so am I. All the spirit of militancy I have is going out of me. You see, you are in my home turf, Mr. Commissioner. I live here and I used to come and peek through that hole there because I

10 was very, very shy, I come from a very shy community
and every time I used to go to movies here, I used to come
and sneak in and I always came in when the lights would go
out and consequently I'd go out and never see the end of
the movie. I had those kind of problems. I only came
home the last two years, or twice the last eight years, to
visit the area and although I'm from here there's all
kinds of situations that I got myself involved in trying
to do the work that I thought was necessary.

20 So looking back we never used to have so many
spokesmen and looking back today they have so many
different colours. We used to have, one spokesman was
from the Hudson Bay Company, it mustn't have been too bad
because I guess we didn't know if we required a spokesman
at that time, till somebody came along and said we
required leadership, you know. We didn't know how poor
we were until somebody came along and said we were poor
because we're doing a fantastic job and was existing and
minding our own business. However, all these things
change. I just want to put it on record the reiteration
of some of the points that we've given you the last
three or four months. Again to signify to you by way of
a tangible demonstration, a presentation that I would
like to clarify without being too repetitious here.
40 You heard from various people, our leadership of yesterday,
like John Fletcher, 90 years old, I understand he's been
married 69 years, to one woman I might add, and this is
sometimes not consistent with some of us and secondly,
we had the young presentations here, my little brother
was sitting here at one point and making a presentation
to you. I don't know if there's any significance and he'll

10
be following my footsteps, whatever my footsteps are.
But nevertheless, we'd like to acknowledge all these various
things, there was so many people. So I'll just use the
formal format here and translate the presentation for our
elders and our /^{young} people and I'll commence by stating this
presentation to you, sir.

20
30
40
"Mr. Commissioner, on this final day of
the preliminary hearings we would like to emphasize
the key points of our submissions to your Inquiry.
These issues are so important to us that they
deserve to be emphasized. On these issues the
voice of the Nishnawbe-Aski has been loud, clear
and insistent. We ask that you never lose sight
of the most important element in your Inquiry--
and that is the human element; that you never
lose sight of our people as a priority, and of
our total relationship with the land. We ask that
you do not allow the destruction of the people
and the land by any uncontrolled exploitation of
our natural resources. On our part we, the
Nishnawbe-Aski, consider ourselves to be spiri-
tually and morally obligated to protect our land
against any cost. We intend to protect our
God-given right to live in harmony with Nature
and to ensure that there is perpetuity in
this respect.

The basis of this Inquiry, of course, is
the concept of justice, and within that scope
of this Commission any consideration of justice
necessarily involves the human element. In order

10 "to determine what is just in matters concerning northern development, the Commission must consider people as its first priority. To ensure that the best interests of the people who live on the land are served, before the claims of any outside industrial developers or institutions, has always been our major concern. In our view this issue is clearly and truly a matter of justice.

20 While we fully acknowledge the limitations placed on your Inquiry by its nature as an impartial body collecting factual information and drawing fair and sound conclusions, we have faith in your integrity, and believe that you will be faithful to the ideal of justice. However, in order to fulfil that obligation, you must be thorough in your investigations, and so we strongly urge your Commission to visit every one of our Nishnawbe-Aski communities. Only by doing this can you build up a complete picture of our lives, and understand our problems and aspirations. Only in this way can our leaders convince our people of your sincerity and impartiality.

30
40 Our second recommendation concerns the existing social services in the North. The many submissions your Commission has received on this issue have identified pressing needs and serious inadequacies in this field. It is clear that the social services programs sponsored by the Provincial Government are inadequate and in many cases irrelevant. This situation is not insoluble, by virtue of the fact that the Government is supposedly a functioning democratic system, with effective

10 "administrative channels for the communities to make their needs known. Therefore, we strongly suggest that we confine the Commission to the proper area of the Inquiry -- which is northern resource development and its implications, and leave the Ontario Government to live up to its existing constitutional obligations.

20 Our third, and perhaps most vital point is about the Environmental Assessment Act. In our opinion it is unclear in its criteria and inadequate for examining such large-scale projects as Onakawana and Reed Paper developments. It is crucial that the whole act be reviewed, refined and revised. These five questions, we think, are the vital ones to be asked:

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1. Was the Act designed on the basis of sufficient knowledge of our fragile Northern environment?
 2. Did its design take into consideration any other world-wide environmental practices?
 3. Does it have enough scope to cover massive projects with a multitude of environmental affects?
 4. Is there a realistic method of enforcing the regulations of such an act?
 - 40 5. Finally, and most critically, why was this act established without prior consultation with the people of the North, the people to whom it matters the most?

At the root of all these questions is the

"most important consideration of all -- the people of the land -- and it is your Commission's obligation as an investigative body to focus your concern on that crucial issue.

There has never been an effective and comprehensive democratic vehicle for assessing diverse and large-scale land developments. We, therefore urge the Commission, in its role as a conscientious body of Inquiry, to undertake a broad and detailed examination of all aspects of several different types of development projects such as: Onakawana, and other energy exploitation schemes; Polar Gas; the Reed Paper type of projects; Prospections Mining Ltd.; in fact, all other forms of existing and potential resource exploration. The terms of reference of such an undertaking would be developed jointly by your Commission and representatives from the Ontario Government and the Aboriginal people.

Since the beginning of your preliminary hearings, you have witnessed the strength of the human factor in the size of our delegations, in the voices of our leaders. You have seen our belief in justice demonstrated by our presence at the various hearings of this Inquiry, and by our Leaders returning to our people with the genuine hope that your Inquiry will lead to great change for us. A change that will recognize our treaty and aboriginal rights -- by legislation within the Canadian state. However, of all the components of your Inquiry, the human element is the most unpredictable. Unfortunately, all of your

"society's forces have made our sense of injustice the strongest aspect of that element. Beneath their patient exteriors our people surge with three hundred years of accumulated and now barely-contained rage. And we wait, as we have waited for governments in the past to honour our promises, and as we now wait for our Leaders to return with some signs that there will be fundamental changes made. It has not been our way to strike out violently against injustice. For these many years, our natural land-based fortitude, together with our Elders' wishes to negotiate peacefully with the Foreign Visitors, has held this rage in check. Now, more than ever, our whole existence as people is threatened by total assimilation. There is no more time to wait. To make it absolutely clear, Mr. Commissioner, cultural genocide looms darkly in our rapidly shrinking backyard. In this age of terrorism, the question that should really concern you, as it does our Elders, is whether our Leaders can continue to contain this anger, in the event that your Commission proves to be just another manoeuvre on the part of the Ontario Government. We feel it necessary to demonstrate the seriousness behind this Commission and at that we are presently concerned enough that it must not be another political convenience on the part of some political advisors. We, the Nishnawbe-Aski, have spoken to you, and will continue to speak to you from the heart. It would prove unbearable for us to realize that we have once again spoken to

"deaf ears. For almost three hundred years we have been using the passive method of peaceful negotiations with almost no success. Recently, we have become more aggressive. Our people accept the fact that there are a limited number of methods that can be used to resolve our social and economic issues.

Essentially we see three basic alternatives. We can be passive, as we have been in the past, and allow the Federal and Provincial Governments to carry on ignoring our real needs, imposing systems unsuitable for us, and manipulating the environment in the interest of business and industry. However, this alternative is one we can no longer tolerate. Another method is to continue the kind of negotiating we are engaged in at present. For this purpose we have established many channels of communication. Through the National Indian Brotherhood we have created a Cabinet structure to negotiate on major Federal-Aboriginal issues. We have also established a similar mechanism on the Provincial level. Recently we have begun the process of developing a Federal-Provincial-Aboriginal tripartite body to facilitate negotiations on matters of common concern to all parties. With genuine misgivings, we can nevertheless turn to your judicial system to resolve any issues which are mutual to us. There is a serious problem with this, though: your courts are bound by Federal and Provincial legislation which has so far failed to recognize our Aboriginal rights. In fact, it is our feeling that these laws were

"established to suppress our people and as the
legal basis from which to steal our land.

However, we do intend to carry on negotiations for the next five years, and at the end of that time determine how successful this method is for achieving our mutual goals.

The last alternative is far from attractive.

We would simply have to do whatever is necessary to survive. There is an increasingly negative feeling among our people all over the country. It is real, very disturbing, menacing, and very powerful. Why is there a rapidly increasing suicide rate among our young people? Why are our people, traditionally serene and peaceful, now speaking in terms of harsh, forceful, violent alternatives? Why, especially, should they have to resort to, even think about, such desperate measures? Something is very wrong, Mr. Commissioner. The rumblings of discontent are getting louder. This leads to the final question; what is our breaking point?

Mr. Commissioner, during the short period that has been the life of the Commission, we the Ojibway-Cree peoples of Northern Ontario have related to you the history of our lifestyle and culture. It is the history of a close and intimate relationship with the land that predates by many centuries the Euro-Canadian culture. This journey backwards into history talks about, even emphasizes the love and devotion of the Cree-Ojibway to the Great Spirit and to the land that this Creator gave us. In this historic overview we have not talked as much as we perhaps should have

"of the blood and tears that have stained the pages of our history, suffering caused by the imposition of a culture and religion that worships material gain and monetary wealth. Yes, all these stains are there in our history.

Mr. Commissioner, history is unfolding daily. What happens as your Commission takes its next steps will be demonstrated by facts that will be read, and by the involvements and commitments that will be studied by future generations as the history of Northern Ontario; this will be the history of the people who love the land of their heritage.

The environment is your responsibility; it is our responsibility. We have an obligation to the welfare of the total environment. Together we can work towards a future of complete and progressive involvement in this task.

As a gesture of our convictions, our aims, our faith in your involvement in this Inquiry, we offer into your safe-keeping, Mr. Commissioner, this Union Jack, this Bible, and this torn document, Treaty #9. It is torn because it is a broken promise; The Federal and Ontario Provincial Governments have failed to honour it. When this Inquiry has been completed, we wish to present these symbolic objects, in your presence, at a tripartite meeting of the Federal and Ontario Governments and the Nishnawbe-Aski."

For a moment you will see the red and

10 black ribbon, Mr. Commissioner, some of us you will see carrying the red and black ribbons that are our apparel. The black signifies the four people we lost in the last five years who were fighting for the cause of our people and the red indicates the continuous flow of our blood in our bloodstreams to indicate that we continue to serve our people in the process. This treaty has been torn in four pieces to indicate the four magical numbers that our people talk about, the four seasons and the four parts which make a circle.

20 "We maintain that the onus is on the Governments in question to understand, accept and honour our aboriginal and treaty rights. From this position, we wish to negotiate all aspects of our aboriginal and treaty rights, to the extent of which they have been violated. Mr. Commissioner, to pursue this objective we need a Federal-Provincial-Aboriginal tripartite mechanism. We know we have the support of the Federal Government for developing such a structure. Therefore, we strongly recommend that your Commission encourage the Ontario Government to become fully involved as a participating member in such a tripartite mechanism. Our Leaders believe in the validity of the tripartite system as a mechanism for negotiating matters of common concern."

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As these preliminary hearings are concluded, Mr. Commissioner, we would be very proud to be involved helping you and your staff and other staff in co-ordinating all the traffic over the various areas and the unsung

heroes, I'd like to express publicly, we appreciate the problem, our appreciation.

As you go through some of the various submissions you will hear the message over and over again that the realities of the problems facing our people are upon us and that something must be done. As we are continuing again the summary, in conclusion, our people wait in the various communities with expectations that you will continue with this process and many times from the youngest representative to the oldest Elder that we need to talk about these various frustrations of our people. I would like to again reiterate our position that we wish you the courage to take a stand when you make your conclusions and submit them to the government who appointed this particular commission.

"To conclude on a lighter note, Mr. Commissioner, we warmly invite you to take full advantage of our Aboriginal hospitality this evening, and the chance to meet our people informally."

And I guess to significantly demonstrate to you that time doesn't mean anything to us, we are about thirty-five minutes late for that hospitality. Please enjoy yourself while you are staying here and get a chance to know our people informally. Sometimes in this atmosphere we have a tendency to be overly active in politics. Thank you very much, sir.

THE COMMISSIONER: Thank you Chief Rickard.

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Mr. Rickard, I came, as I said, to listen and learn from you and talk to you and even more than that they have directed me to understand this great movement, there is much more to be learned. I sincerely hope that what we have said and done during the course of these preliminary meetings will start a new sense of hospitality and understanding of ourselves and a better life for us all. Thank you.

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CHIEF RICKARD: Thank you, Mr. Commissioner, and as we have done traditionally, one of our Elders would like to close these sessions with a prayer.

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---EXHIBIT NO. 329:

Submission by Chief Rickard.

(Closing prayer)

Adjournment.

CERTIFIED CORRECT:

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(Thomas F. Conlin),
Official Reporter.

BINDING SECT. AUG 18 1980

GOVT. PUBNS

